THE CHURCHMAN.

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POETRY.

For the Churchman.

THE STARS.

There is neither speech nor language, but their voices are heard among them.
Their sound is gone out into all lands, and their words into the ends of the world.
Nineteenth Psalm, Prayer-Book version.

The Stars—the ever-rolling Stars
  Throughout the vault of heaven;
Arcturus and Orion old,
  And glittering Pleiads seven;
Loud do they sound Jehovah's praise,
  The Lord of boundless might,
Who called them first from nought to life,
  From darkness into light.

Those glowing eyes,—still bright they shine;
  They dart their glory down,
As when in richest splendor first
  They beamed from heaven's high crown;
When morning broke in beauty forth
  Of young Creation's birth,
And sons of God aloud for joy
  Rang chorus o'er the earth.

Stupendous whirl! wheel within wheel!
  From highest heights afar,
Pours life and light resplendent down,
  And Godhead, every Star;
The rich effulgence of their Lord,
  His greatness they do tell,
Who dwells in light, unseen, unknown,
  The Inaccessible!

Day unto day doth utter speech,
  Night's stars responsive sing;
Telling the glory of the Lord,
  The greatness of their King;
Still on, still on, they sound his praise:
  "Glory to God alone;
Bow down all creatures at his feet;
  Worship before his throne."

O in what concert do they join,
  As in their course they turn;*
How do their voices triumph high
  As bright their glories burn;
"God, God," they shout, "Omnipotent
  To everlasting days;"
Listen, O Earth, hear, hear the sound,
  And echo back the praise.

But not alone their light doth tell
  God's greatness;—life is there;
And teeming myriads high in heaven
  His mighty power declare;
Yes, there's the image of the Lord;
  In Stars, immortals be;
Heirs of a blessed, unending life,
  Heirs of Eternity!

I would that I might reach the Stars,
  To grasp a brother there;
The brother of far distant worlds,
  High, high in upper air;
That we might praise unitedly
  With heart-and-hand accord,
The great I am, who is—and was—
  Our gracious, common Lord.

Glory—the thought that yet I *may*
  Breathe in some star abode;
That I may yet, through God's great grace,
  Mount up the heavenly road:
That I may cleave the depths of air,
  Array'd in angel white,
And clap my wings exultingly,
  'Mid these fair worlds of light!

Great God, most perfect are whose works,
  And just are all whose ways,
May these to millions yet unborn,
  Be telling of thy praise;
May they o'er hearts fast bound to thee,
  O'er faithful spirits rise,
And twinkle rapture o'er their path,
  And light them to the skies!

The planets, in their heavenly course,
  Revolve around the sun,
Receiving purest light from him
  In order, every one;
It is their glory to reflect
  His great, mysterious glow,
Through deep and wide immensity
  His radiance to throw;

O may our souls, as satellites,
  Cling close around our God;
May we be treading in the steps
  Which he incarnate trod;
May we, O God, while life is ours,
  With light unearthly shine,
Rejecting all that's not of thee,
  Reflecting only thine;

That when below th' horizon here,
  Our bodies set in night,
Our souls, released, may upward spring
  Into thy marvellous light;
That, having run our course, we may
  Thy richest glory share,
Far in the heaven of heavens above,
  And shine immortal there. S. H. C.

* We learn from Astronomy, that "though the stars generally appear fixed, yet they all may have motion. For their distance being so immensely great, (in no instance less than two hundred thousand times that of the earth,) a rapid motion might not perceptibly change their relative situation in two or three thousand years."

REPROOF THE DUTY OF THE CLERGY.

The pride, frowardness, and humors of men, will many times mind us [the clergy] of this duty. Usually men will expect to be pleased and flattered, when, indeed, they ought to be reproved by us. Our relations unto them, our dependencies upon them, will tempt us to forbear unwelcome truths lest we forfeit our reputation with them, our supplies from them. In this case we must resolve to deny our relations, our dependencies,—to prefer the truth of God, and the conscience of duty, before the favors of men, *though the more we love, the less we be loved.* Cowardice in a minister is baser than in a soldier, by how much our warfare is more honorable. A faithful reproof will get more love and honor at the last, than a sinful and fawning dissimulation. Though Paul reproved the dissimulation of Peter, yet Peter praiseth the wisdom of Paul. A man can have no worse enemy in the world than a flattering and fawning minister, that dares not deal plainly with his conscience. We are in much more danger to wrong the souls of men by our *oil*, than by our *salt*—by our praises, than by our reproofs.—*Bishop Reynolds.*

A VINDICATION OF THE PRINCIPLES OF THE AUTHORS OF THE "TRACTS FOR THE TIMES."

BY THE HON. AND REV. A. P. PERCEVAL, B. C. L., OF ALL SOULS' COLLEGE, OXFORD.

"Refrain not to speak when there is occasion to do good." Ecclus. iv. 23.

Amid the popular clamor directed against those connected with the "Tracts for the Times," it is hardly to be expected that a calm voice of appeal, proceeding from one of that body, will be allowed a patient hearing. Yet it seems right that such an appeal should be made, as well on account of all concerned on either side, as on account of the truth itself, for the security and defence of which, according to the best of their present judgment and belief, both the accused and their accusers have acted.

The crime laid to our charge is this, that we pay, and teach others to pay, a deference to the voice of the ancient Church, contrary to the principles of the Reformation, and inconsistent with our office as ministers of the Church of England.

Whether this be so or no, cannot be determined without a clear understanding both of our principles, and of those of the Reformation on this head: on both which points much misunderstanding seems to prevail. For we are accused of placing the traditions of the Primitive Church, as set forth in the writings of the divines of those times, on a footing of authority superior to that which we allow to the Scriptures of the Old and New Testament. I can only say, that I know of no writer in the English Communion who has attempted that, save one, and he most unintentionally, but that writer is no favorer of the Tracts, but one of their foremost opposers—I mean the late Warden of New College, Dr. Shuttleworth, who in his book entitled, "Not Tradition, but Scripture," has involved himself in the very fault, which, without sufficient consideration, he had charged against us. He has set himself to overturn a scriptural truth, declared, or alleged to be declared, in sundry places of the inspired writings of St. Paul, (1 Cor. xi. 2; 2 Thess ii. 15; ibid. iii. 6; 1 Tim. i. 3. 15. 18; ii. 11; iii. 1; iv. 9, 10; vi. 14. 20; 2 Tim. i. 14; ii. 2,) not by a critical examination of the texts alleged, or by a more extensive collation of other passages of Holy Writ, comparing spiritual things with spiritual, but by the sole force of the ecclesiastical tradition of Irenæus, Ignatius, Polycarp, and Justin Martyr. I have yet to learn that any one of the writers of the Tracts has followed his example.

These, I believe to be the principles common to all who have been connected with the Tracts: if any one among them entertain others, I am wholly unconscious of the fact:

1. We believe that, by the over-ruling Providence of God, it hath been so ordered, that Holy Scripture does contain all things necessary for men either to believe or do in order to salvation.

2. We believe that He who has given us the Scriptures, has also, for the more effectually guarding the sacred truths to which they witness, provided assistance in the testimony of the Church from the beginning, as exhibited in the writings of the ancient Christians, wonderfully preserved and handed down: which testimony men are not at liberty to lay aside.

Hence we hold, that, in things necessary to salvation, whatever may be gathered from the Scriptures, and has been confirmed by the Church from the beginning, as necessary to be received or rejected—that every Christian is bound to receive or reject accordingly: but that no Christian man is to be urged to receive, as necessary to salvation, any apparent deductions from the text of Holy Writ, unless confirmed by the ancient Church: nor positions (if any such exist) maintained by the ancient Church, as necessary, without Scripture warrant. In things not necessary to salvation, we hold that the opinions and practices of the saints and martyrs of old, which have not been condemned in the Church, have a claim upon our reverence; and that that claim is increased in proportion as the testimony of the ecclesiastical records affords ground for believing that they were received and observed from the beginning. But, at the same time, we hold that, in all matters of this kind, the rulers of the Church for the time being have authority to forbid or enjoin the observance of any such practices, to allow or to restrain the promulgation of such opinions, as they shall deem to tend most to edification.

Now, are these principles, or are they not, contrary to the principles of the Reformers, or in any respect forbidden by the Church of England? How shall we ascertain the principles of the Reformers? Shall it be by the expression of their individual opinions? Let us hear, then, Cranmer speaking:

"I protest that it was never in my mind to write, speak, or understand anything contrary to the most holy word of God, or else against *the holy Catholic Church of Christ*, but purely and simply to imitate and teach *those things only* which I had learned of the sacred Scripture, *and of the Catholic Church of Christ* from the beginning, and also *according to the exposition of the most holy and learned fathers and martyrs of the Church.* And if any thing, peradventure, hath chanced otherwise than I thought, I may err; but heretic I cannot be, forasmuch as I am ready *in all things* to follow the judgment of the most sacred word of God, *and of the holy Catholic Church.*"—*Appeal to a General Council.*

Ridley speaks thus: "When I perceive the greatest part of Christianity to be infected with the poison of the See of Rome, I repair to the usage *of the Primitive Church.*"

Farrar, Hooper, Taylor, Philpot, Bradford, and Coverdale, speak thus: "We doubt not, by God's grace, but we shall be able to *prove* all our confession here to be *most true, by* the verity of God's word, *and consent of the Catholic Church.*"—*Confession at Oxford,* 1554.

Philpot still more plainly speaks thus, at his fourth examination:—The Bishop of Gloucester asked him, "I pray you, by whom will you be judged in matters of controversy which happen daily?" Philpot answered, "By the word of God, for Christ saith in St. John, the word that He spake shall be judged in the latter day." The Bishop then asked him, "What if you take the word one way, and I another way, who shall judge then?" Mark Philpot's answer: "The Primitive Church."

If the case, then, were to be decided by an appeal to the individual Reformers, it is clear that a judgment of acquittal must needs be pronounced: it thus appearing, that the appeal to the ancient Catholic Church, conjointly with, though subordinate to, the Scriptures, was maintained and practised by all the most eminent of those persons, who shed their blood to deliver us from Papal bondage, and from the corruption of Christian doctrines which were and are cherished by the See of Rome.

But it may be said, and truly, the individual opinions of men, however eminent, cannot set aside the judgment of the Church to which they belong; and however much the Reformers whom you have quoted may have countenanced and approved, as individuals, the principles you have been maintaining, still, if the Church of England itself has decided contrary to them, you are still open to condemnation: we require, therefore, the decision of the Church itself upon this matter. I will not reply, as I might, that it is for our accusers to produce a decision of the Church depriving us of the liberty to maintain the principles I have stated: because I am prepared to contend, that, in maintaining those principles, we are not only not acting contrary to the decision of the Church, but are simply obeying the directions which she has given us. I, therefore, can have no reluctance to comply with the supposed demand of our accusers, how unreasonable soever it may be. I proceed, therefore, to quote the decision of the Church of England in the time of the Reformation upon the very point in dispute: the decision of the bishops and divines who adorned our Churches when she arose from the ashes of Queen Mary's fires: a decision pronounced in open synod, and propounded to the clergy of the Church of England, and which, as it has never since been repealed or annulled, continues still to have force upon them. It was decreed in the Convocation of 1571, assembled under Archbishop Parker, and ratified by him: and I would suggest to those zealous individuals, who, out of respect to his memory, are collecting what they are pleased to call the "Parker Library," to which I am a subscriber, that they would do well to place this decree in the title page of every volume of their series: and to admit none into their library, the contents of which are not in accordance with it. The decree is entitled, *De Concionatoribus*, and contains rules for the guidance of all preachers in the Church of England. The words which concern the point in dispute are as follows: "In the first place, they (the preachers) shall see that they *never teach any thing* for a discourse which they wish *to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament,* AND WHAT THE CATHOLIC FATHERS AND ANCIENT BISHOPS *have collected out of that same doctrine.*"

Nor is it only in the canons of 1571 that we find this principle thus explicitly maintained; in the canons of 1603, which are in every one's hands, and the last which our Church has been allowed her liberty to frame and receive, the same principle is repeatedly recognized.—Thus in canon 30: "We, following the royal steps of our most worthy king, because he therein followeth the rules of the Scripture *and the practice of the Primitive Church,* do commend to all the true members of the Church of England these our directions and observations following." "The use of the sign of the cross was held *by the Primitive Church,* as well by the Greeks as the Latins, with one consent and applause," "*following therein the Primitive and Apostolical Churches:*" "those true rules of doctrine concerning things indifferent, which are consonant to the word of God, *and the judgment of the ancient Fathers.*" Canon 31: "Forasmuch *as the ancient Fathers of the Church,* led by example of the Apostles, appointed prayers and fasts to be used at the solemn ordering of ministers, ... *we following their holy and religious example,* do constitute." Canon 32: "The office of deacon being a step or degree to the ministry, *according to the judgment of the ancient Fathers, and the practice of the Primitive Church,* we do ordain," &c. Canon 33: "It hath been long since *provided by many decrees of the ancient Fathers,* that none should be admitted either deacon or priest, who had not some certain place where he might use his function. According to which example we do ordain," &c.

It appears, then, that both in matters of doctrine and discipline, it has ever been the avowed intention of the Church of England to seek guidance and direction from the ancient Church, and not from the Scriptures only; that her Reformation was based on this very principle, and the use of it enjoined to all her ministers, who are cautioned against trusting to their own private judgments in gathering doctrine for the instruction of their people from the sacred text, and directed to correct their private judgment by "the Catholic Fathers and ancient bishops."

If more proof is wanted, I can adduce it in abundance, by citing the Book of Homilies, prepared by the Reformers in the reigns of Edward VI. and Queen Elizabeth, for the instruction of all classes of the people; recommended by our Articles to this day as fit for that purpose; and to a general approval of which, every member of the university of Oxford, every graduate of Cambridge, and every bishop, priest, and deacon in the Church of England, is pledged by the subscription of his own hand. If there be one feature throughout the whole of the Homilies more remarkable than another, it is the exhibition of that very principle of deference to the ancient Church, for the maintenance of which so much reproach has been heaped upon our heads. In this moderately-sized volume of sermons we find Ambrose, and Anselm, and Athanasius, and Arnobius, and Augustine, and Basil, and Bede, and Bernard, and Boniface, and Chrysostom, and Clemens, and Cyprian, and Cyril, and Damascene, and Dionysius, and Epiphanius, and Eusebius, and Eusebius of Emissa, and Eutropius, and Fulgentius, and Gregory, and Hilary, and Ignatius, and Irenæus, and Jerome, and Isidore, and Justin, and Lactantius, and Origen, and Œcumenius, and Optatus, and Prosper, and Paulus Diaconus, and Photius, and Serenus, and Theophylact, and Tertullian, and Zephyrus, and Zephyrinus, and others, quoted with a frequency of which we have no parallel in these times. I have noted forty citations from Augustine only. The terms in which they are spoken of are no less remarkable than the frequency of the citations. "The great clerk and godly preacher;" "the learned and godly doctor;" "a godly father;" "the holy fathers and doctors;" and expressions of the same kind, meet us at every turn. Nor is this all: they are cited as persons, to whose testimony, judgment, and decision, the very greatest deference is due:—"St. Augustine, a doctor of great authority and also antiquity, hath this opinion:" "You see that the authority both of the Scripture and also of Augustine;" "It is already proved, both by the Scriptures and by the authority of Augustine;" "To know which they be, St. Augustine teacheth us;" "Ye have heard how earnestly both the apostles, prophets, holy fathers, and doctors, do exhort us;" "If the wholesome council of godly fathers or the love of Christ may move us;" "Being warned by his holy word, and by the writings of old godly doctors and ecclesiastical histories;" and so throughout. The appeal for the truth of Christian doctrine is uniformly made, not to the Scriptures only, but to the Scriptures corroborated by the Fathers; of which I will add only one more instance, that, namely, in which we are instructed how to ascertain the truth concerning the celebration of the Lord's supper. "But, *before all other things,* this we must be sure of *especially,* that this supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done, as his holy apostles used it, and *the good Fathers of the Primitive Church frequented it.*"

We may safely ask, in what instance have the writers of the Tracts required greater deference to be paid to the Fathers, than the whole Church of England is here taught to pay in the very Homilies provided by the Reformers? Nor will it avail any to say, when pressed by these arguments, that indeed they must admit that the Primitive Church has some claim upon our attention; but that they understand by that term only the Church of the first two or three centuries; whereas we receive it much more largely. For, if they will consult the Homilies, they will find the Reformers instructing the clergy to teach the people, as *beyond all doubt,* that for almost 700 years the Church was most pure, and that the six general councils held during that time were allowed and received of all men.

As far, then, as our principles are concerned, I think we need no longer fear reproach from any from whom it would be painful to receive it. But then comes the question of the application of those principles, in all the various points of detail which have been mooted in the Tracts. It will be said, however unexceptionable the principles you maintain may be, still you must admit it to be possible that you may have erred in the application of them. I not only admit it to be at once both possible and probable, but can have no hesitation in repeating what I have already felt myself under the painful necessity of publishing to the world, that, as far as my own judgment enables me to speak, this misapplication has taken effect in more than one instance. So far as this: that some of the writers of the Tracts, not content with claiming to themselves and exercising that liberty which the Church of England has allowed her children, of entertaining and cherishing any of the pious opinions or practices which obtained in the ancient Church, and which she has not felt it necessary to forbid, have urged those opinions and practices upon others as things which *ought* to be held; thus seemingly invading in others that liberty which they so justly prize for themselves. But then I submit to the judgment of all impartial men, that the misapplication of principles, by individuals holding them, affords no just ground for reproaching the principles themselves, nor the body in general who hold those principles, and do not concur in the (supposed) misapplication of them. Nor do I believe that any considerate persons would have thought that there was any cause for such reproach in the present instance, if it had not been for the anonymous way in which the Tracts have been issued: a mistaken course, I must needs think, but concerning which I will do no more than express, thus publicly, my earnest hope, that it may henceforth be discontinued.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

DEVEREUX JARRAT.

Mr. Editor,—I was much gratified at seeing in your paper for the 19th of December, an extract from the autobiography of the Rev. Devereux Jarrat, and still more so at your expression of a wish to see a republication of that work. The memory and character of this eminent man deserve, in my judgment, to be more highly appreciated than they appear to have been. The historian of the Church in Virginia does not seem to have felt himself called on to bring forward his character and labors into that light which they seem to me justly to claim. The editor of the London *Christian Observer* appears to have thought that Mr. Jarrat deserved to be known *abroad*, if we may judge from the following paragraph, prefixed to an account of his life, in the volume of that work for 1832:

"We commence our promised notices of American divines with a memoir of a very remarkable man, the Rev. Devereux Jarrat, an Episcopalian minister, whose very name is probably unknown to the great majority of our readers; though in his day and station, he was a man of some celebrity, and an instrument of extensive spiritual benefit to great numbers of his countrymen. He wrote an account of his own life, which was edited and published after his death; but as we cannot at this moment obtain access to this memoir, we must seek our materials in the abridgment of it in the Episcopal Church Register.* We only lament that we have not more copious materials in regard to his latter days, more especially relative to his feelings and sentiments at the approach of death. We may have an opportunity of supplying this defect."

Probably, Mr. Editor, yourself and many of your readers are not aware of the fact, that Mr. Jarrat published in his life-time two or three volumes of excellent practical sermons. It is now some years since I have met with them, but they impressed me very favorably as to the talents and piety of the man, and that he deserved to be ranked among the best of our American divines. I should be rejoiced, and so I think would many others, at seeing a new edition of his writings, his sermons, and his autobiography. They could all be comprised in a moderately sized octavo volume, or in, what would please me better, a couple of easily handled duodecimos.† G. W.

* On comparing the memoir in the *Observer* with the abridgment of the autobiography in the *Church Register*, (Philadelphia, 1827, vol. 2,) I find that the editor of the former, instead of being indebted to the latter for *materials* only, has made an almost literal copy from the *Register*.

† "Books that you may carry to the fire and hold readily in your hand, are the most useful after all. A man will often look at them, and be tempted to go on," &c.—*Dr. Johnson.*

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Sunday, July 25th.

St. James the Apostle.

The saint of this day, distinguished from another Apostle of the same name by the title *greater*, was the brother of St. John the Evangelist, and a near relation of our Lord. His call to the apostleship is briefly related by St. Matthew. (4: 21, 22.) Being engaged in their occupation as fishermen, with their father, he and St. John, when "called" by Christ, "immediately left the ship and their father, and followed Him."

In the characteristic brevity of Scripture narrative, there are doubtless omitted here many circumstances which aided in producing the conviction that led to so immediate an acquiescence in the Saviour's call. And the reasons which operated with them exist in full force to induce those who, in every age, would do their duty, and advance their truest welfare, to forsake all and follow Christ.

True: all are not called, as were the Apostles, to renounce secular pursuits, and abandon the endeared society of relatives and friends. But all who would serve the Lord in sincerity and truth are called to take most careful heed lest their occupations in life, or any affections or employments arising out of their social connections, be an hinderance to that full devotion of soul and body, all that they are, and all that they have, which only is a reasonable service to their God and Saviour.

We should admire the wisdom of our Lord, exhibited in the case of this and other apostles in selecting the principal agents in the cause of His religion from among the humble and illiterate. This circumstance, when we reflect on what the Christian religion professed to have in view, and what it actually accomplished, in reference to the moral and religious state of the world, and the interests therewith connected, clearly manifests the immediate hand of God, overruling to infinitely greater than their ordinary influences, the means and instruments which it pleased Him to employ.

The Christian should also learn, from this choice of disciples by his Lord, so accordant with the character and station which Himself was pleased to assume, never to be above cherishing a due regard for those humble grades of society which were thus honored by His preference.

St. James and his brother were, upon their call to the apostleship, "surnamed" by our Lord "Boanerges, which is, The sons of thunder." (St. Mark 3: 17.)

This may have been suggested by a foresight of peculiar strength and energy in their ministry, or by their possessing impetuosity of temper. Of the latter, evidence was afforded in their request for permission to "command fire to come down from heaven, and consume" the Samaritans, who refused to receive their Master. (St. Luke 9: 54.)

Admirable was the manifestation, on this occasion, of the characteristic mildness and gentleness of our Lord. "Ye know not what manner of spirit ye are of," was His kind rebuke. Such meekness and forbearance are essential ingredients of a true Christian character. They not only adorn it with loveliness in the eyes of men, but also have promise of the approbation and favor of God. Mingling the required Christian charity for those whom we honestly think wrong with proper sensibility to the real character of error, they are essentially connected with the due observance of the apostolic precept, "Be ye angry, and sin not." (Ephesians 4: 26.)

The want of these evangelical graces hurried these apostles into the unholy and inexcusable exhibition of temper now noticed; and against which, if they would preserve consistency of character, Christians should carefully guard, in their ordinary intercourse with fellow men, and especially in their feelings and views on the subject of religion. It is a lamentable fact, at sore variance with the genuineness of Christian profession, that there is a peculiarly strong propensity in our nature to make differences on this sacred subject, and zeal for what we deem truth, and against what we deem error, motives for the manifestation of a spirit and temper deadly hostile to the very cause whose interests are professedly at heart.

St. James, his brother, and St. Peter, were honored by their Master by being selected for peculiar manifestations of his friendly and affectionate confidence and regard. Two very different, but equally interesting occasions are particularly recorded.

He chose them to be with Him, when, on the mount of transfiguration, He assumed a visible manifestation of His divine glory as the Eternal Son. (St. Matthew 17.)

And not less was the distinction conferred on these Apostles, when, in the very different scenes of Gethsemane, Jesus selected them as His more immediate companions, under His secret afflictions; (St. Matthew 26: 37, &c;) for no mark of confidence is more affectionate, than to be admitted to the secret of another's wo, and to be selected as the depositary of his grief.

But how differently were these disciples affected under these different circumstances! On the mount, "It is good for us to be here," expressed the powerful influence of present enjoyment. In the garden they fell asleep, and were so shamefully indifferent to their Master's sufferings, that, conscious of their dereliction, they wist not what to answer Him.

Here was genuine human nature. In both cases there was a want of proper reflection, and due consideration of consequences, and an entire absorption in the experience of the moment. The continuance of their Lord on the mount would have put a stop to that gracious work of redemption on which the hopes of the human race were suspended; while the sufferings which they were called to witness in Gethsemane, connected with "His decease, which He should accomplish at Jerusalem"—a theme of sufficient magnitude to be the subject of the conference, at His transfiguration, between Him, and Moses and Elias in their glory—(St. Luke 9: 31,) were an object of contemplation which should have arrested all the attention that could have been demanded by admiration, gratitude, and love.

Whenever we are called to follow our Master, whether in trouble or in joy, we should attend with equal willingness, knowing that the union of the two is necessary in this probationary state, and that by each our best interests are designed.

The evidences of their Master's peculiar confidence appear to have had, in one respect, an unfavorable effect upon St. James and St. John. We perceive this in their being emboldened to make, through their mother, the ambitious request, "grant that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." (St. Mark 10: 37; St. Matthew 20: 21.)

The reply of the Saviour was similar to that which He made to their indignant request to call down fire from heaven—"Ye know not what ye ask."

They were indeed mistaken in thinking that the rewards of His kingdom were to be distributed according to the partialities of friendship or consanguinity.

In the sequel of Christ's answer, as recorded in our translation, there is an improper interpolation by the translators of the clause "it shall be given unto them." In the original it is, "To sit on My right hand and on My left, is not Mine to give, but" (or except) "for whom it is prepared of My Father"—those good and faithful servants for whom the kingdom of heaven has been prepared from the beginning of the world.

The Saviour, according to His usual mode of improving present circumstances to the edification of His hearers, added some very pointed precepts, designed to check the ambitious and aspiring temper thus manifested by His disciples, and inculcate the cardinal Christian graces of meekness, humility, and self-abasement.

This subject brings to mind the beautiful contrast to the feelings into which these apostles were hurried, contained in the following stanzas, by the great and good Bishop Ken:—

"My soul, when I shake off the dust,
  Lord, in Thy arms I will entrust.
  O make me Thy peculiar care,
  Some mansion for my soul prepare.

"Give me a place at Thy saints' feet,
  Or some fallen angel's vacant seat.
  I'll strive to sing as loud as they
  Who sit above in brighter day."

"Now about that time"—eleven years after our Lord's ascension, which had been spent by this Apostle in the faithful exercise of his ministry in Judea and Samaria—"Herod the king killed James the brother of John with the sword." (Acts 12: 1, 2.)

Thus terminated the labors of this great Apostle, the first of the original twelve who suffered martyrdom. Well has the Church erected to his memory the lasting and honorable monument of this day's observance, which in all ages will call, as from ancient times, and by Catholic usage, it has called, her devout and faithful members to rise up and call him blessed. Let them unite their effectual fervent prayers, that the observance may be sanctified to the glory of God, and the spiritual and eternal benefit of men. Dies Sanctus.

For the Churchman.

HOOKER'S CHURCH.

Mr. Editor,—In the pending discussion concerning reading desks in churches, perhaps the following account of the arrangement of the church in Hooker's parish, (Drayton Beauchamp,) which I met with in an English publication, may be acceptable to your readers:

"The furniture of the church is much the same as is usually seen in country parishes. The font, which I conclude must have been ancient even in the days of Hooker, is amply large enough to comply with the direction of the Church in the rubric in the baptismal service, by which the clergyman, if the sponsors think the child can "well endure it," is enjoined "to *dip* it into the water discreetly." The fonts which are made in these degenerate days would seldom allow of this process, if, as might happen, the parties wish it. The *reading pew*, I observed, has *two* desks; the one so placed that the minister may look towards the altar in reading prayers; the other at right angles with it, that he may turn round and face the congregation in reading the lessons. *Our ancestors*—considering that in the prayers the minister addresses God in the name of the people, and in the lessons, absolution, &c., the people in the name of God—*generally arranged the reading desks in this manner.* Modern innovation has rendered the custom nearly obsolete. The pulpit is not particularly remarkable." W. V.

For the Churchman.

Boston, July 12, 1841.

Mr. Editor,

My Dear Sir,—In your last Churchman I perceive that the government of our country is called Christian, and the proof is from the Constitution. It is said that the Constitution (by construction of our supreme judiciary) acknowledges "Christ" to be "Lord." Would to God that it were so! But it is evident, I think, that it was not the intention of the framers of the Constitution to make such an acknowledgment, however sound they may have been in their individual faith. It may be that there is a technicality sufficient to hang the above cited construction on, but certainly it is only as a legal necessity that it could be so used. The passage is the merest technicality. After the Constitution is finished, in the dating of it, it is written "In the year of *Our Lord* one thousand seven hundred and eighty-seven," that is, A. D. 1787. Alas, this is all. Let us make the most of it. Would that we could even be fairly *called* a Christian government! The individual States, many, all for aught I know, are decidedly Christian in the fullest constitutional sense—but surely our nation (as such) is not such, and I would not force even upon my own dear country a name, which she evidently avoided, simply because she blundered upon it in the common form of a date. Would you, Mr. Editor, attempt to prove to your neighbor that he is a Christian, (nominally even,) because he dates as a matter of necessity, A. D. 1841? Did our New England courts admit witnesses to court, charged with being infidels, because they dated thus? Was the notorious Abner Kneeland a Christian because he dated his blasphemous paper 18—? Would not this style of proof prove too much? Would it not prove that we are Roman idolaters, because we borrow (as a technicality) for our holy day, the Roman name appropriated to the day devoted to the worship of the sun, "dies solis," or Sunday?* No, Sir, if our country are not ashamed to be Christian; if they would esteem it an honor to be such, as they must if we long exist as a na-

* While on the subject, though I care little for mere names, yet to please those who do, why could not the orthography of Sunday be changed to Sonday—without changing the sound, and making the sense such as to please all Christians.

tion, then let them with a manly hand wipe off the blot (by negative influence) *Infidel*, and write in the face of the world CHRISTIAN.

U. U.

For the Churchman.

LAY TRUSTEES.

As the time is approaching for the appointment of trustees, I would ask whether those who do not, and who (I therefore presume) cannot attend to the duties of their office, desire the compliment of a re-appointment? And if they do, whether it is right that they should be re-appointed? How few attend the meetings! Of those resident at a great distance, the casual attendance of some can only be expected. But of those residing in the dioceses of Connecticut, New York, New Jersey, and Pennsylvania, how meagre is the attendance of both clerical and lay trustees, but especially of the latter! At the late session, the average "per diem" attendance of the lay trustees was but *seven*; and several days there were but five—and of them only three out of some fourteen who live, or transact business daily, in the city. Again, it is with the greatest difficulty that the requisite number has been found to act on the Standing Committee, which consists of six clergymen and six laymen, besides the secretary and treasurer; and a new vacancy has just occurred, by the death of Isaac Lawrence, Esq.

I therefore repeat the question—shall those who do not attend be re-appointed? Let them each and all be asked whether they feel the proper interest in, and will attend to, the duties if appointed; and let no one be appointed in this diocese at least, who will not give the pledge. It is practicable, and it is just to the Seminary and the Church.

H.

For the Churchman.

Mr. Editor,—Is there any authority or reason for closing a sermon with an ascription to the Trinity? No authority will probably be urged but that of custom. My practice has been to omit it; first, because, as the Church has specified where it *shall* or *may* be used, the introduction of it elsewhere seems forbidden;—second, the ascription occurs so frequently that there is danger of its being accounted a vain repetition;—and thirdly, because the Church has wisely ordered that it should be used at the close of *inspired* compositions, and given no permission for its use after such imperfect performances as sermons often are. We have heard the anecdote of a French deputy, who having delivered himself of a tedious speech, was overheard whispering, "Not unto us, not unto us, O LORD." Is not the natural feeling of every minister at the close of a discourse, one of unworthiness and deficiency; and left to himself, would he not immediately fall upon his knees in prayer? You will much oblige me by showing whether I am right or wrong in this matter.

G. H.

For the Churchman

THE ANATOMY OF SUICIDE. By FORBES WINSLOW, M. D., *Member of the Royal College of Surgeons, London*. 8vo. pp. 339.

This is the first attempt, so far as we are informed, to treat the subject of suicide in reference to its pathological and physiological character. It has long been a prominent belief that self-destruction is invariably an indication of insanity, and the researches of Dr. Winslow go far to establish the correctness of this theory. The whole question, indeed, depends on the definition which we give to the term insanity; if we make it broad enough to include *every degree* of mental unsoundness, then would it not only embrace every suicide, but perhaps a large majority of the human family. Sir Matthew Hale informs us that the law presumes the existence of insanity, whenever the mind is overpowered by "grief, sickness, infirmity, or other accident," and it is certain that every passion that powerfully exercises the mind, and prevents the reasoning faculty from performing its duty, causes temporary derangement. A man may destroy himself, while apparently in possession of his reason, exhibiting great calmness, coolness, and self-possession, and yet it is very possible he may have been laboring under a delusion of intellect—a false creation of the mind. A man may reason himself into a belief that self-destruction is justifiable, and yet this very belief indicates an unsound intellect; as a belief in the lawfulness of murder would demonstrate great imbecility of mind. Such opinions, indeed, would be *prima facie* evidence of insanity. "A man's *morale*," says Winslow, "must be in an imperfect state of development who reasons himself into the conviction that self murder is, under any circumstances, justifiable."

"In the prevention of suicide," says our author, "too much stress cannot be laid on the importance of adopting a well-regulated, enlarged, and philosophic system of education, by which all the *moral* as well as the intellectual faculties will be expanded and disciplined. The education of the intellect without any reference to the moral feelings, is a species of instruction calculated to do an immense amount of injury. The tuition that addresses itself exclusively to the perceptive and reflective faculties, is not the kind of education that will elevate the moral character of a people. Religion must be made the basis of all secular knowledge. We must be led to believe that the education which fits the possessor for another world, is vastly superior to that which has relation only to the concerns of this life. We are no opponents to the diffusion of knowledge, but we are to that description of information which has only reference "to the life that is, and not to that which is to be." Such a system of instruction is of necessity defective, because it is partial in its operation. Teach a man his duty to GOD, as well as his obligations to his fellow men; lead him to believe that his life is not his own; that disappointment and misery is the penalty of Adam's transgression, and one from which there is no hope of escaping; and above all, inculcate a resignation to the decrees of Divine Providence. When life becomes a burden, when the mind is sinking under the weight of accumulated misfortunes, and no gleam of hope penetrates through the vista of futurity to gladden the heart, *the intellect says*, "Commit suicide, and escape from a world of wretchedness and wo;" the moral principle says, "Live; it is your duty to bear with resignation the afflictions that overwhelm you; let the moral influence of your example be reflected in the characters of those by whom you are surrounded."

It is an undeniable fact, that suicides have multiplied of late to a most alarming extent. The statistics on this subject are very imperfect, owing to the laudable desire on the part of friends to conceal the crime from the knowledge of the world. From data, which we have collected, we are satisfied, there were more than 1,000 suicides during the last year in the United States,—many of these were driven to the act by pecuniary losses and unsuccessful speculations, while many fell victims to the wild enthusiasm of religious [!] conventicles, and Calvinistic exhorters. Now there must be great defects in the education of a community, whose members so frequently resort to self-destruction. Cannot the evil be traced in some degree to our common school system—a system which boasts of training the *head*, but leaves the *heart* neglected? Some maintain that Sunday school instruction supplies the deficiency. But this is not so. Not one child in ten, scarcely, attends any of the Sunday schools, and not a larger proportion than this receive any religious instruction at home. Far better would it be, were our school fund divided among the different religious denominations, in the ratio of their numbers, that an enlarged system of education might be pursued, calculated to develope moral and religious principles, instead of the narrow and *heathenish* plan which is now pursued. Until this is done, we may expect suicides, as well as other crimes, to increase, until at length, we cease to be a Christian people, except in name.

For the Churchman.

"THE TRUE IDEA."—No. II.

If what we said in our last, concerning the true idea to be taken as a guide in erecting a church, be correct, then the first inquiry that follows will naturally be, what style of architecture is that, which is best calculated for carrying it out? The answer to this question we conceive to be exceedingly simple: it is that which we now call the Gothic. The reason for this has been hinted at: and so beautifully is it set forth by the writer of the article, "Cathedral Establishments," in the London Quarterly, for Feb. 1837, that we give the whole extract here, the leading idea of which we gave before:—"The very elements and shapes of their architecture, which they seem to have seized by some instinctive sense of beauty beyond what art could teach or learn, to one who owns the real though secret sympathies between man's eye and his heart, are full of thought and feeling. GOD, who knew what was in man, and made the outward world to soothe his eye and to feed his mind, has worked in every leaf and throughout the whole range of nature with just such moulds, and thrown forth his creations of beauty with the same spirit breathed upon them. It was not that art, in some caprice of fancy, slavishly copied the lofty bowers and canopies of the forest, and made from them a temple for religion: but GOD framed the canopies of the forest, to breathe religion into the hearts of his creatures: and when religion took possession of their heart, the outward creations of their eye instinctively fell into those forms which nature had made congenial to their feelings." This we conceive to be a philosophy as true as it is noble and exalted. It certainly goes counter to Warburton's long exploded notion, that the pointed arch was a *copy* of the willow or elm arch: but it may be reconciled with Milner's theory of the intersections. This, however, it is not necessary here to do. We propose at present, as intimately connected with this portion of our subject, to take a review of Christian Church Architecture: this will give us facts on which to proceed, and we shall not speculate without some guides. By Christian architecture, however, we do not here mean the arrangement of parts, or their adaptation, but the style of the whole.

The style which prevailed in churches for the first thousand years, has been not inaptly termed, Romanesque. It is an imitation, and a rude one, of the Roman architecture. Here then we must go back a step farther, in order to go on understandingly. The great distinction between the Roman and Grecian architecture, is the use by the former of the *arch*: and the history of the changes in the form and arrangement of the arch, "from its first application at Rome to the time when it assumed its proper place in architecture, in Salisbury Cathedral," is a history of the architecture of the period. The arch, however, it must be observed, was introduced by the Romans merely for the sake of convenience and strength: and so far from being put forward in the way of ornament, was studiously kept back, and as much as possible out of view. It was completely independent of the columns and entablatures, and the impost, or horizontal mouldings from which it sprung, was "behind the column and not reaching high enough to interfere with the entablature, and with no resemblance whatever to a capital." The next step was to bring the impost into the form of a capital: then the arch rose and cut into the architrave of the entablature: until at length it cut through the entablature and sprung directly from the capital of the column, making that its impost. Such was the progress of the arch in Roman architecture: a term by the way which we must be careful not to confound with the Roman or Composite order. The arch thus introduced was the round-headed arch, the *arc plein ceintri*, of the French.

From the Roman, this arch was introduced into what is above termed the Romanesque, or as it may very properly be called, the early Christian style. This style was diffused over the whole space of Europe, and its particular modifications have received different appellations, in the terms, Byzantine. Lombard, Saxon, Norman, early German, &c., &c. None of these terms would probably serve as a general one for this architecture: since, in the words of Mr. Whewell, "they imply suppositions in regard to its history which it would be difficult to substantiate." It would appear, however, that the claims of the Byzantine to be the original form and mother of the rest, may be pretty clearly made out. Be this as it may, the general characteristics of this long enduring style, are the same in all its developments, going under whatsoever name. We may therefore, in order to narrow the limits of our view, take two of its subdivisions, the Saxon and Norman; and so confine our remarks on the history of Christian architecture to England, with only such a reference to the continent of Europe as may at times seem needful.

That the Saxons did possess a great number of churches, and those built of stone, is made evident by the testimony of the Domesday survey: in which, according to Sir Henry Ellis, mention is made of upwards of one thousand seven hundred. It is probable, however, that there were many more: for, to quote the same writer, "the precept which directed the formation of the Domesday survey, laid no injunction on the jurors to make a return of churches." Any mention therefore made of them would be voluntary: many very likely would make none, and the lists that were returned would probably be imperfect. Now of all these churches, only *one* is designated as wooden, at Begeland, in Yorkshire: "ibi Presbyter et ecclesia lignea." These facts seem abundantly to disprove the opinion which once prevailed, that the Saxon churches were mostly timber buildings; an opinion which is discussed at length, in Bentham's "Historical Remarks on the Saxon Churches." Some have also imagined that they knew nothing of arches, and columns. Apart from any known facts in the case, the circumstances would incline us to an opinion directly the contrary. Even if they knew them in no other way, they must have known them from the churches and other buildings of the Romans: not to mention the probability that Augustine himself might instruct them; or the fact that so early as 675, workmen came over from France to build the church of St. Peter, in the monastery of Weremouth, after the *Roman manner*. Captain Grose, in his Preface to the "Antiquities of England," &c., quotes three authorities, and says that more might be cited to the same effect, to prove that the Saxons were not ignorant of arches and pillars. Beside this we have undoubted facts. The crypt of St. Peter's in the East, in Oxford, called Grimbald's Crypt, is agreed on all hands to have been built before the conquest: whether by Grimbald or any one else, is not here a matter of consequence; and it contains two rows of columns and three of semicircular arches. The crypts of Winchester and Canterbury Cathedrals are also instances in point. Rickman has enumerated twenty examples of Saxon architecture, in churches or parts of churches, and to these the compiler of the "Glossary of Architecture," has added seven more. The proof therefore, from all points of view, of the existence and general nature of Saxon architecture, seems quite satisfactory. The Saxon churches were, however, small, and would therefore be naturally enlarged after the Norman conquest. We may here quote the opinion of the learned President of Trinity, expressed in conversation,—an authority that in England at least, will hardly be disputed,—"that this enlargement is what we are to understand, when the monkish historians speak of so many churches as being rebuilt: that the Normans did not pull down the whole of the original building, but retained, and built into and upon, such parts as they could; and that according to their practice in other things, they claimed the work as their own." According to this view, the portions of Saxon architecture suffered to remain in different churches, would be very different; being regulated by the differing circumstances under which they were enlarged: and in a word, such a course would bring about precisely the condition of things which we now find to exist in the older English churches.

We trust we may now claim to have shown, that the Saxons had an architecture in stone, with columns and arches; and if so, then there can be no question as to calling it one of the subdivisions of the Romanesque or debased Roman style. We now proceed to give in the words of a late writer, a statement of its peculiarities. "The most obvious distinctions appear to be, the masonry, which consists chiefly of small stones, with large and heavy blocks in particular parts of the work, and a peculiar sort of quoins at the angles, consisting alternately of long and short stones binding (i. e. projecting and binding) into the walls: the occasional use of Roman brick, and an arch with straight sides, forming an obtuse angle, built into the wall to strengthen it: the absence of buttresses, and the use in windows of a sort of rude balustre in place of a straight mullion or small pillar, as in Norman work." As it would be useless to enumerate examples, where they are not at hand to be studied, we omit to do so, referring for farther information, to Rickman's Catalogue noticed above, which may be found in the fourth edition of his "Essay on Gothic Architecture," or in the "Glossary of Architecture," p. 187, pt. 1st.

We can hardly speak of a period of transition from the Saxon to the Norman architecture, for they are only different species of the same generic style, the Romanesque. The Norman appears to have been a more magnificent, more ornamented, and in every way more grand development than the Saxon, and herein consists their chief difference. What, however, the Norman did to the Saxon variety, that which followed did to it: added itself to edifices which the former had begun, or built into and upon it. Hence, as we can find no complete specimens of Saxon churches, so it is believed we cannot of Norman; and in either case the reason is perfectly obvious. The parish church of Iffley, about two miles from Oxford, and the church of St. Cross' Hospital, near Winchester, afford good studies of the Norman style. Iffley church dates back very early in the twelfth century, probably anterior to 1139. It is a peculiarly valuable specimen, because the whole of the original walls are standing; and a description of different parts of it, will give perhaps as good an idea as well can be given, of the style to which it belongs. This church consists of a nave, tower, and chancel: but has no transepts or side aisles. The western front presents a most beautiful display of the Norman style. It consists of three stories, each story rich in ornaments. The great portal is in complete preservation, and affords a perfect specimen of zig-zag mouldings, and other carefully wrought sculpturings, on its semicircular and deeply receding arches. On either side is a lofty arcade of ornamental masonry: the arch here used is the stilted arch, or semicircle made more lofty by straight lines, or stilts, drawn from its terminations. In the second story, was once a circular or rose window of very large dimensions, the outline of which may still be very distinctly traced, some thirty feet in circumference. It has most unhappily been filled up, and a mullioned window of a much later style been inserted, thus barbarously marring the otherwise complete unity of the western end. Above this unfortunate disfigurement, and supported on a sort of corbel table, are three round-headed windows, with elliptical arches very deeply receding, and ornamented in the same rich manner as the portal. The northern and southern portals remain in a very perfect state: as also two of the original windows: the rest of the windows have been altered to the pointed arch, but in the nave the circular arch can be distinctly traced over them with its zig-zag mouldings. The southern portal, to quote from the President of Trinity, "displays an exuberance of sculptured ornaments, exemplified in an union of classical and hieroglyphical subjects, that is truly astonishing. The spectator is here reminded of the tale of the Centaurs, and the exploits of Theseus. On one of the capitals a female Centaur is represented, nursing her young; and on the adjoining one, is another feeding and protecting the parent. On one is a lioness overthrowing a horse with the saddle on his back, the rider having escaped; whilst on the opposite side a man is represented as vanquishing an animal of the most wild and ferocious description. On another we observe a warrior on horseback pursuing another horseman at full speed: while the latter is seen brandishing a sword in his right arm, and falling back on his pursuer, apparently wounded. Amongst a variety of grotesque and fanciful decorations both within and without; intermixed with eagles, lions, sphinxes, roses, signs of the zodiac, the head of a Norman king, &c.: we see the doves of Christianity, contrasted by the fiery dragon with his tail in his mouth, or the salamander in a circle: the symbols of eternity and future punishment." We would here call attention to the fact, that apart from symbols of the faith, the chief decorations are of a warlike character: going to prove what we advanced in No. I., that the Norman style was a development of the warrior spirit. The tower of Iffley is the square Norman tower, placed in the centre of the church, with flat buttresses, or as they might perhaps be better termed, pilasters: beyond either of these the Normans are believed never to have gone. A parapet with embattlements, on the top of the old and plain Norman one, is of later date.

Within the church, we find the semicircular arch, with its ribs ornamented with zig-zag mouldings, the cushion capital,* as it is termed, so peculiar to the Norman style, (and in this case unornamented,) with the square abacus over it. The mouldings in this church are zig-zag: in St. Peter's in Oxford, there are specimens of the chain, so called from its obvious resemblance. The pillars here, are less massive than the usual Norman: and we find among them specimens of the octagonal form. Winchester Cathedral affords a better example of the true Norman pillar, and the manner in which they obtained height by piling series of pillars and arches one above the other, instead of carrying up the pillar itself and using only one arch. To the church of St. Cross, we shall have occasion to allude again: and we need therefore, only say here, that it is another most valuable specimen of Norman architecture, and refer to "Milner's Essay," in which it is described. It confirms all the deductions we may make from the above observations.

We hope, that in the descriptions and references now given, we have set before the reader a sufficient account of the peculiarities of the architecture we have been considering: and that we may claim not to have stated facts, without authorities. It is to be observed, however, here, that the true Norman period concludes about the year 1189: and that the transition period to the first of the Pointed Styles then commences. It is an important period: involving the two great facts of Pointed Architecture. These are the change from the semicircular, segmental, or elliptical arches, to the pointed ones: and the regular and constant use of the rib upon the groin, differing from the custom among the Normans, who sometimes used, and sometimes omitted it. These facts explained, it will be an easy matter to trace out and illustrate the various developments of Pointed Architecture: and this, in another number, we propose to do.

J. W.

* A cushion capital consists of a cubical mass of stone, projecting considerably over the column, and having the lower corners rounded in. It is sometimes plain, and sometimes ornamented with mouldings and sculpture.

☞ *Erratum*.—In the former communication on this subject, in the last Churchman, (in the middle of the 2d column, on the 2d page,) for "pruned," read "*screened* from the remaining portions," &c.

For the Churchman.

FOURTH OF JULY.

Mr. Editor:—As our worthy and most excellent friend of the Utica Gospel Messenger, finds it rather hard to believe that Bishop Onderdonk was right in saying that Bishop Hobart appointed a Fourth of July Service to be used on a Sunday, I ask the favor of your printing, for his information and that of any others like-minded, the following extract from the New York American of July 1, 1830.

"*Fourth of July*.—As the fourth of July happens this year on Sunday, it is deemed expedient by the Right Rev. the Bishop of the Protestant Episcopal Church in this state, to celebrate the day with peculiar religious services. We are, therefore, requested to state that a Form of Prayer and Thanksgiving, set forth by him for this purpose, may be had at the office of the Protestant Episcopal Press, 46 Lumber-street, and at the Bookstore of T. & J. Swords, Broadway."

Quod erat demonstrandum. LOGIC.

THE CHURCHMAN.

SATURDAY, JULY 24, 1841.

THE VALIDITY OF ANGLICAN ORDINATIONS EXAMINED; *or, A Review of certain facts regarding the Consecration of Matthew Parker, first Protestant Archbishop of Canterbury. By the Very Rev.* PETER RICHARD KENRICK, V. G. Philadelphia: Published by Eugene Cummiskey, No. 130 South Sixth-street. (And for sale by Casserly & Sons, 108 Nassau-street, New York.)

The author of this book has not dared to deny the validity of the Anglican Orders, but has merely aspired to show that *doubts* may be entertained respecting them. What greater proof of the fact, than that its bitterest enemies have not the hardihood to deny it? This cannot be said even for the resurrection of our LORD, which infidels deny without scruple.

Mr. Peter Richard had done well to imitate Mr. Francis Patrick Kenrick, Bp. of Arath; who, in his Theol. Dog., vol. 4, p. 61, having stated that Dr. Lingard supports the authenticity of the records of Parker's consecration, adds that he is unwilling to oppose so judicious an author in a matter which he has maturely weighed, and accordingly refers the examination of the subject to those who have access to the records.

Mr. Peter Richard, illustrating (p. 15) the distinction between a *valid* and a *lawful* ordination," informs us, that "were a Catholic [Roman] bishop to apostatize from the faith, [the creed of Pius IV.] and confer the order of priesthood on one of his partizans in error, his apostacy or heresy would not invalidate the act, though it would render it plainly *unlawful*." And all Romanists must contend, (*pro aris et focis*,) that one bishop suffices to consecrate; the Popish bishops in this country and Great Britain, for the last century, having been severally consecrated by only a single bishop.* Now in connection with these facts, we beg to direct Mr. Peter Richard's attention to a third fact; which is, that the Roman Archbishop Mark Spalatro was associated with the Archbishop of Canterbury and the Bishops of London, Ely, Rochester, and Coventry, in the consecration of Nicholas Felton and George Monteigne, December 14, 1617, to the sees of Bristol and Lincoln.†

Thus the American orders, both through the English and Scotch line, would, on the sorry principles of Mr. Kenrick himself, be valid in matter of fact, even if the fact of Parker's consecration were denied, instead of being merely doubted, by infidels.

Further remark on our part is rendered superfluous, by the recent republication in our columns of Williams's brief treatise; which will easily enable the reader to detect in many places the mendacity and sophistry of the Very Rev. Mr. Kenrick.

Mr. Kenrick makes discreet professions of a regard for truth, and cannot see that there is a fair presumption against the author of such a book as his, as one who may be known beforehand to deal in "the quibbles of captious sophists." This is an important preliminary, and one which cannot be granted unless a man have other vouchers than himself for his honesty. The Anglican ordinations can only be questioned on principles by which very few, comparatively, of the ordinations from the time of the apostles to the present can be proved. The man who disputes them, therefore, must work with the weapons of Deists and infidels; and in the present age especially, (after all that has been written on the nature of evidence and the grounds of belief,) it were a mere affectation of liberality to say that Deists and infidels can revive their controversies with clean hands. There is a fair presumption against such men on the threshold, as men who are capable of sinister designs and unworthy artifices; and it is only needful to give a very few specimens of Mr. Kenrick's book to show that the follower of Thomas Harding will in vain seek exemption from the same rule by which we justly prejudge the follower of Thomas Paine. We annex the misstatements to which we refer, putting the facts in a parallel column:

"In the first year of Elizabeth's reign, the Convocation of the English Clergy made a profession of faith quite conformable to the teaching of the Catholic [Roman] Church, and of course quite in opposition to the doctrines and principles of the Reformation." Mr. Kenrick adds in a note that, "The sentiments of the Church of England, in the first year of Elizabeth's reign, may be easily seen in the following declaration of both houses of Convocation, which was presented to parliament." And having quoted the declaration, he refers to Heylin for authority. *Kenrick, pp.* 19, 20.	The Convocation in the first year of Elizabeth, was held under *Bonner*, ("the great slaughter-man of London," as Heylin calls him,) and consisted of the Marian bishops and clergy. Heylin says of it: "There was nothing done by the bishops at all; and not much more by the lower clergy, than a declaration of their judgment in some certain points, which at that time were seen fit to be commended to the sight of parliament, that is to say," &c. Here follows the declaration quoted by Mr. Kenrick, and ascribed by him to the "Convocation" and to "both houses of Convocation," under Elizabeth.
"The validity of the ordinations of the new Church was warmly contested during the whole reign of Elizabeth. * * In the early part of the reign of James I., the controversy was renewed," and, "the reference to the register of Parker's consecration, found in the archives of Lambeth, was then for the first time made." *Ib p.* 22.	True in words, but conveying the impression (which is false) that the *fact* of the ordinations was contested. The dispute turned on matters of form and ceremony, deemed necessary by the Papists of that day, while the *facts* were never questioned until the lapse of half a century. Dr. Lingard says: "I am not aware of any open denial of the facts till about fifty years afterwards, when the tale of the foolery supposed to have been played on the Nag's Head was published."
"It is certain, that, at least, previous to 1566, a formal and public denial was made, that Horn, and consequently Parker, from whom he was supposed to have received consecration, were bishops; and that no lapse of time might cause this memorable plea to be forgotten, the English Parliament immediately passed the following act, by which, says Heylin, "the Church is strongly settled on her natural pillars." *Ib. pp.* 45, 46.	The denial had no reference to the fact of the ordination nor its ecclesiastical validity, but merely "alleged that the form of consecration of archbishops and bishops, which had been ratified by parliament in the time of king Edward, had been repealed in the first year of Queen Mary, and so remained at Horn's pretended consecration"—The question was one of civil law, and the act of Elizabeth was framed to supply a *casus omissus* in the statute. It is after the statement of these facts that Heylin adds, "By this act the Church is strongly settled," &c.
"It was stated by Catholic [Roman] writers, even before the appearance of Mason's book,—who inserts the assertion without denying it,—"that the Most Rev. Dr. Creagh, Catholic [Roman] Archbishop of Armagh, who was then a prisoner in the tower of London, was applied to by Parker with the hope of receiving from him Episcopal consecration. This, however, the venerable prelate firmly refused." *Ib. p.* 76.	Mason's book is written in the form of a dialogue between "Philodox" and "Orthodox;" i. e. between a Papist and a Catholic. The assertion which Mason is said to insert without denying, is made by the Popish interlocutor; to which "Orthodox," or the Catholic, replies, that "Sanders in that book," from which the assertion about Dr. Creagh is taken, "hath almost as many lies as lines."

* See Palmer's Treatise on the Church, vol. ii pp. 428, &c., and 468, &c., where the invalidity of modern Romish ordinations is largely argued.

† See Appendix to Perceval's Apology.

THE ANTIQUITIES OF THE ANGLO-SAXON CHURCH.—*By the Rev.* JOHN LINGARD. *First American from the second London edition*. Philadelphia: published by M. Fithian, 61 North Second-street.

Of all writers who deserve the name of historians, we know of none who is a more unshrinking partisan than Dr. Lingard. To magnify the see of Rome is his unceasing and paramount object; and in the prosecution of this object, conceding nothing which can tend to the disparagement and coloring every thing which can be said in her favor, he goes to the full extent which learned ingenuity can reach without an infraction of the laws of truth and honesty. That he always stops within these limits, is more than we affirm. Where he cannot sustain the more reckless and unprincipled controversialists of his denomination, (as in the case of the English ordinations,) he is fain to make a merit of necessity, and tell the truth; but where he can sustain them, without the positive certainty of losing his reputation for veracity, he is sure to be their unflinching advocate.

The proofs of this partisan spirit in the present work are neither few, nor of little importance. But notwithstanding this drawback, the work is one of great value. Its learning is extensive; and the picture which it gives of the labors, struggles and vicissitudes of the Anglo-Saxon Church, will hardly fail to excite the sympathy and admiration of the reader.

The late fire at Waterford, to which allusion is made in the annexed extract, destroyed the Episcopal Church of that village. The impression produced at Lansingburgh in consequence of this and a simultaneous occurrence recorded under an obituary head, is thus described by the Lansingburgh Gazette:

"A SOLEMN DAY.—Last Sabbath morning our streets were still and silent; a melancholy awe prevailed among our citizens;—a young, generous, and warm-hearted friend, who had visited us but a few days before in glowing health, had returned a corpse.—Men were made to tremble at the sudden appearance of death; tears were seen to fall down many a manly cheek. This was natural. A friend, in all the buoyancy and elasticity of youth, had gone to his last account. In the evening, all was bustle and stir; men, women and children were wending their way to Waterford; a FIRE was desolating and laying waste the property of that beautiful village.—How different the scenes! In both all was anxiety and excitement. In both was mingled solemn and deep awe and regret. But how different the cause! In one instance the hopes of parents and brothers and sisters had been blasted by the breath of death; in the other, only a portion of this world's goods was destroyed by devouring flames."

We understand that the consecration of the church at Leeds, at which Bishop Doane was expected to preach, has been postponed to the 5th of August.

We are requested to state that *all* communications intended for St. Paul's College, should be addressed "COLLEGE POINT, N.Y.," and not *Flushing*, L. I.

The Rev. Dr. Stone, having removed to Brooklyn, N. Y., requests that all communications to him may be directed accordingly.

The Convention of Mississippi held its annual session at Raymond, Hinds county, on the fifth of May last. Only four clergymen were present, and delegates from six parishes. The Rev. Dr. Weller presided. A new constitution for the diocese was finally adopted, and the Right Rev. Bishop Otey invited to accept the full charge of the diocese until a bishop shall be elected. There are nine clergymen, (seven presbyters and two deacons,) and 10 parishes in union with the Convention.

At a meeting of the standing committee of the Diocese of Massachusetts, held at Boston on the 6th inst., the canonical certificate was granted and signed in favor, respectively, of the Rev. Henry H. Bates, deacon, applying for admission to priests' orders; and Edward A. Renouf, a graduate of Harvard College, applying for recommendation as a candidate for holy orders.

The Rev. Wm. B. Otis having removed to Louisburgh, N. C., wishes all papers to be directed to him at that place.

CONNECTICUT.—The Rt. Rev. Bishop of Connecticut held a confirmation in Trinity Church, New Haven, on Thursday the 1st of July, when 89 persons received that holy rite.—Forty-two persons were also confirmed in November last, making 131 in nine months.

Ordination.—On Sunday, July 4th, in St. Peter's Church, Philadelphia, Messrs. John A. Childs, Robert M. Mitcheson, and Benjamin F. Watson, alumni of the General Seminary, were admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer by the Rev. Mr. Odenheimer and the Rev. Dr. Shelton, of Buffalo, N. Y.; sermon and address by the Bishop; the candidates presented by the Rev. Dr. Williams.—*Banner of the Cross.*

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF MARYLAND.—1841.

[Held on the 26th and 27th of May.]

The bishop's address was read as follows:

Brethren of the Clergy and Laity:

There is a peculiar fitness in beginning the duties of a body like this, with the remembrance of the dead. At each annual meeting the members of a diocesan Convention come together to consult on matters relative wholly to provision for themselves and others for eternity, under a probability, almost amounting to certainty, that before another meeting can take place, some of those present shall have exchanged the measurement of time by its recurring vicissitudes and round of duties, for the ceaseless, changeless realities which they now dimly know by faith. It is hard for the thoughtful not to put up the question, LORD, is it I? on such occasions: and surely, if he do it in the humble and trustful acquiescence in the wisdom and unfailing goodness of his heavenly Father, which the blessed apostle taught, when for his work's sake he was willing to stay, though on his own account he longed to go, the natural solicitude of frail mortality may be so indulged, not only without sin, but for lasting profit.

Who among us does not feel it, more or less, when told that of the number of clergy in this diocese two years ago, *one eighth* has been summoned away by death? Of sixty-five then enrolled upon your list, eight have gone to their everlasting home,—four within the present conventional year. Youth and old age, feebleness and vigorous health, superannuated leisure and active energy, have equally given way before the inevitable blow; and with those whose work was nearly done, the inscrutable wisdom of the LORD of life and death has seen fit to call him who had but just entered on his course, and him whose well earned good repute in the very prime of life promised the Church long and eminently useful service.

To you, it does not become one so recently associated in your bonds of love and labor, to expatiate on the personal history or character of those whom you so much better knew. The Rev. William Duke, long a minister in the parish of St. Mary Anne, Cecil county, and the Rev. Andrew T. McCormick, for many years a resident of Washington City, within the limits of which he was the first statedly officiating clergyman, had both withdrawn from ministeral duties; for which, from age, they were no longer competent: but the Rev. James B. Noblit, late rector of All Hallows and Worcester parishes, and the Rev. George McElhiney, D. D., late rector of St. Ann's parish, Anne Arundel, were both cut off in the midst of labors, unsparing, faithful and successful. The former I knew only by report; but that had taught me to anticipate delight and comfort from his zealous co-operation in the work you have assigned me, which it was no slight privation to lose so prematurely. But for the latter, the noble-hearted, honest, upright man; the humble single-minded Christian; the ardent, zealously devoted minister of the Gospel of salvation and servant of the Church of his Redeemer; how shall I express the sense of bereavement with which all the diocese, (for the whole dioceso knew, and, for good reason, loved him,) is yet smarting? A truer soldier never bore the banner of the cross, a steadier servant never ministered in the Saviour's household. He died a martyr to his zeal, in the prosecution of the task committed to him, as agent for the collection of a fund for the support of the Episcopate, by the diocesan Conventions of '39 and '40, after having gone through more than two thirds of the whole work, with an energy, diligence, and complete success in the accomplished portion, that outstripped the most sanguine anticipation of the warmest friends of the undertaking. To him, under GOD's blessing, Maryland will owe, what has as yet no precedent nor anything approaching to rivalry in the history of the Church in these United States, a competent endowment for the maintenance of her bishop, made within her own limits, by the zeal and liberality of her own sons, in a single year. No monument of perennial brass would perpetuate his memory half so effectually or so nobly. But his own parish best appreciates that memory. There, the well filled church, filled notwithstanding its dimensions, disproportioned to the slender population of the venerable city it has so long adorned; the well ordered and well taught congregation; and the parish left in a state of prosperity, spiritually and temporally, that affords the best security of a competent successor;—these best speak his praise. You knew him, brethren, and I need say no more.

In conjunction with him it was my lot to begin the course of official duty, by the examination of a candidate for the priesthood, on Saturday in Ember week, September 19th, 1840, at which Drs. McElhiney and Johns assisted. It had been matter of thankfulness to me, that a good Providence so ordered my consecration as that it might fall on the forty-eighth anniversary of that of the first, still loved and venerated bishop of the diocese, and within the Ember week. My satisfaction was increased by the presentation of an occasion for commencing my functions, in their noblest and most awfully important branch, by the ordination of a priest and a deacon, on the Sunday immediately following my own,—one of the four set apart for the purpose by the canons of the Church. To those Sundays it had been, and remains, my purpose to confine my ordinations, except in cases of peculiar urgency; not so much on account of the antiquity of the regulation, which, though great, does not, it has been justly remarked, go back to the primitive age of the Church; as in the belief that the special provision for prayer throughout the Church on the preceding Ember days, is not to be lightly esteemed nor forfeited. Greatly as the Church needs an increase of ministers, and deeply sensible as we all are how much the times call for increased spirituality, energy, zeal and faithfulness in those who do offer themselves for the work, there appears to be an obvious propriety in availing ourselves of an old and time-honored mode of securing the united petitions of the whole Church for those blessings to Him who alone *can* bestow them, and most surely *will*, if asked in faith. To you, brethren of the clergy, I make it my affectionate request that your churches may be opened, if it be but to two or three, on the Ember days at the four seasons. To the laity I look with confidence for an attendance on those occasions, to join in the humble, but most appropriate and earnest petitions provided in our Liturgy, for GOD's blessing on those who are to be sent out to minister among them in His name.

I was here [in Cumberland] surprised by an application for admission to holy orders by the settled pastor of a large Evangelical Lutheran congregation in the town; the Rev. John Kehler, having for twenty-one years of ministry in that denomination borne an unspotted name, and established a high character as a man and a minister of the Gospel, declared himself unable longer to minister with a safe conscience without a sure commission, and at the greatest sacrifice of worldly interests, requested to be received a candidate for such commission in the

Church. Having satisfied myself of his honest attachment to our doctrine, discipline and worship, and obtained the most abundant evidence of his high standing in the community, I gladly welcomed him to the bosom of our mother, and, his papers having passed the standing committee as early as it was practicable to get them ready, look, GOD willing, for the pleasure of admitting him to deacons' orders within a few weeks from this time.

On Friday, the 20th, after morning prayer by Mr. Williams, I preached in Christ Church, Calvert county, confirmed twelve persons, and administered the LORD's Supper. After an intermission of an hour, the congregation reassembled, Mr. Claxton read evening prayers and I preached again. A notice by the rector of services designed for the colored population afforded me an acceptable opportunity of expressing to the white congregation my sense of their responsibility to GOD for the eternal condition of that much neglected portion of His heritage. Surely their blood will be upon the heads of those who suffer them to go down to the pit in brute ignorance or blind fanaticism, unwarned, untaught, unfed with the bread of life! Throughout the diocese, without exception, I have been happy to find a proper feeling on this subject, and a disposition to hear patiently and approve admonitions to masters to discharge their duty to those whom GOD has made subject to their will; but it is lamentable to see how little *operative* and *practical* this feeling is, in the majority of cases. A heavy burden lies on us, my brethren, both of the clergy and of the laity, until we do more, much more, than is now done, for the servile portion of our Church. I say, *of our Church*, for notwithstanding their general preference of forms of worship in which their untutored but warm hearts find more excitement than in the sober majesty of our services and in which too, perhaps, they get some slender spiritual nourishment better adapted to their capacities than we have yet generally taken the pains to provide for them, it is nevertheless notoriously their practice almost universally to seek at our hands, for their litte ones, the sacrament of the new birth, and thus to enrol them among those for whom we, my brethren of the clergy, have to give an account to GOD. Almost everywhere I have heard of times past, when they thronged the now deserted galleries of our churches, and were glad to go up to the house of GOD in company with their masters according to the flesh, but brethren in the household of faith. Can those times not be restored? Doubtless, by faith, and prayer, and persevering effort, they may; and I charge you before GOD, as ye will answer for it at the dreadful day, that the means be not left untried. I fear a withering curse if we continue, as in too many parishes we seem to be, in cold selfishness appropriating the blessings of GOD's free word and ordinances to those who can pay for their enjoyment, and leave these, who are emphatically *the poor* to whom CHRIST came to preach the Gospel, to perish in hunger and cold and nakedness without. By the gentle violence of patient, persevering love, they must be compelled to come in, or we run the dreadful risk of hearing from the lips of Him who died for them as well as us, the blighting doom, "inasmuch as ye did it not unto the least of these, ye did it not unto me."

On the morning of the next day, I officiated in another case of clinical infant baptism; in this instance, as before, administered to the child of the rector, at the parsonage. I am particular to state these circumstances, lest by any accident a distorted knowledge of the facts might lead to the supposition that by my practice I had countenanced a violation of the salutary requisition of the Church, that baptism be publicly ministered before the congregation except upon great cause and necessity. So far from it, that I cannot understand how the thing can be done with a safe conscience: and, were it not a matter of obligation, should for reasons of expediency hold myself bound to urge the administration of the sacrament in the mode prescribed. I am glad to find this ground generally taken by my brethren of the clergy, and trust that the slight difficulties sometimes pleaded in excuse for a desire of private baptism, will not long be allowed to operate as preventives of obedience to the wise prescriptions of the Church by the teachable and right-minded laity of Maryland.

The next day, at Durham parish church, Messrs. Prout and Davis read morning prayer, and I preached, confirmed seventeen persons, and administered the LORD's Supper, assisted by Mr. Flower. A large and attentive congregation partook in the services with much apparent interest. It added to my own, that some of the persons confirmed, were reclaimed from the errors of the Romish schism.

Saturday, January 16th, I was called to Hagerstown on business that will, I trust, redound greatly to the advantage of the diocese. A few liberal members of the Church in Washington county, were willing to purchase and place at my disposal the well known delightful seat and noble mansion of Fountain Rock, about five miles from Hagerstown, provided satisfactory arrangements could be made for the establishment there of a diocesan school on the strictest principles of the Church, of a high literary character, and limited to a moderate rate of charges. After the publication of the full and very able report that is spread upon the pages of your Journal for 1837, it is quite unnecessary that I should enter into any statement of the reasons for engaging in such an undertaking. I did not dare refuse the opportunity that an apparently providential coincidence laid open to me, and heartily closed with the very frank and enterprising offers of the gentlemen of Hagerstown—offers to which, I have every reason to believe, they were instigated by the timely and energetic appeals of their young rector. For some time, the provision of a suitable management for the school cost me much anxiety and many fears and perplexities. At last, by the blessing of GOD, they are in a great measure removed, and I am able to promise, with entire confidence, that Maryland shall have at least one diocesan school inferior to none in the United States, and under government which the whole Church has already learned to admire and trust. Washington county provides the noble stone edifice and twenty adjoining acres of land. Teachers are secured abundantly competent to maintain the establishment once set on foot, and extend it to any desirable limits. All that will be asked of the diocese is the furnishment of the building, when complete, with the necessary goods, chattles, and apparatus. In the present incipient stage, it is thought best to make no permanent settlement of the property, which the purchasers still hold. But as soon as all things are ready, they stand bound to deliver it to the bishop and standing committee, when duly authorized and empowered to receive it. It is as yet uncertain whether the school shall be opened in November of the present year, or May, 1842; but the last named period is the latest contemplated. More than double the number of scholars required for opening were already offered, and I almost daily receive applications on the subject.

Monday, April 19th, in company with the Rev. Mr. McKenney, I had a melancholy pleasure in visiting the ruins of the church at Vienna, of which the roof and south side had fallen in, this spring. The site is beautiful, and there are those living who can remember when the church, then rightfully considered equally so, was the thronged resort of regularly assembled congregations. Now, strange to tell, there are *no Sunday services* of any sort in a village numbering a population of four or five hundred, and with a surrounding country very far from thinly peopled. A few staunch adherents to the church of their forefathers yet remain—one, in particular, of whom many of "the brethren" have to bear witness, with me, that he has been wont to "bring them forward on their journey after a godly sort." These would form a valuable nucleus for the resuscitation of the congregation; but they *must* be helped from abroad, both in the support of a minister and in the rebuilding of their church, which might be done to advantage out of the excellent materials already on the spot. Surely, brethren, as one body, we are bound to help this suffering member, and shall not stand guiltless before GOD if it be left to perish!—In the Methodist meeting house where a week-day evening service is wont to be held, the Rev. Mr. Stewart, of Spring Hill parish, read morning prayer, and I preached, to a goodly number of attendants.

That evening, at Princess Ann, our company was increased by the accession of the Rev. Mr. Clark, of Worcester county, and the Rev. Mr. Jackson, of Northampton in the Virginian part of the shore, whose brotherly kindness had brought him a journey of seventy miles to greet his brethren, and help make them glad in their goings to the house of GOD. Such meetings, I humbly conceive, are no small part of the benefit of a visitation. The clergy, so much of their time isolated centres of spheres of influence dependent mainly on them for tone and elevation, stand in need of the sweet counsel they may take on such occasions, and the advantages of joint devotion and reciprocal exhortation, to elevate their own devotion, quicken their own zeal, and animate their too often depressed and wearied spirits.

The sum of services rendered is as follows:
Consecrated *four* churches.
Ordained *one* deacon, and *four* priests.
Instituted *one* rector.
Confirmed, at 49 times, 446 persons.
Administered the LORD's Supper 55 times.
Baptized 8 infants and 6 adults.
Preached, out of the diocese 7 times; within, 140 times, in 88 places of worship.
Travelled, about 2,900 miles, on diocesan duty.

Such, brethren, are the statistics of the Church in this diocese, and the history of its changes, so far as I am informed concerning them. On the incomparably more important question of its spiritual state, my acquaintance with you is too recent and too slight, as yet, to qualify me to pass judgment. All that I have yet learned tends, on the whole, to encouragement. The Spirit of the LORD, I humbly trust, is with us, sowing seeds of faith and love that shall bring forth fruit more and more abundantly to the praise of His great name, in every part of our borders. Without exception, the parishes I have visited seem to be growing, more or less apparently, and with varying degree of vigor, but every where *in some* degree, growing, in faith and holiness. May HE who only can, stir up us who are put in trust with the word of life, to renewed faithfulness and zeal in dispensing it, and quicken you, brethren of the laity, to a sense of the nothingness of all other pursuits and ends, compared with that of the salvation of souls, for which CHRIST died! Amen.

WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

Baltimore, May 25, 1841.

From the Delaware State Journal.

DELAWARE CONVENTION.

The 51st annual meeting of the Church in this diocese was held in St. Paul's Church, Georgetown, on the 26th of May. The Right Rev. H. U. Onderdonk, D. D., Provisional Bishop, presided, and there were also present seven clergymen and twenty lay delegates.—The Convention sermon was preached by the Rev. J. W. McCullough, Rector of Trinity Church, Wilmington. The most important business transacted was the unanimous election of the Rev. Alfred Lee, Rector of Calvary Church, Rockdale, Penn., as Bishop of the diocese. The Rev. Messrs. Presstman and McCullough, Dr. J. W. Thomson, and Mr. Moses Bradford, were appointed a committee to confer with the Bishop elect, and request his acceptance. *Delegates to the General Convention:* Rev. Messrs. S. W. Presstman, J. Reynolds, J. W. McCullough, and W. H. Trapnell, of the Clergy; and Gen'l R. Mansfield, Col. S. Paynter, and W. T. Reed and Edward Wootten, Esqs., of the Laity. *Standing Committee:* Rev. Messrs. Presstman and McCullough, and G. B. Rodney, and W. T. Read, Esqs.

DIOCESE OF DELAWARE.

We, the undersigned, a committee appointed by the late Convention of the Church in Delaware to notify the Rev. Alfred Lee of his election to the Episcopate of the Diocese, and to solicit his acceptance of the same, have great pleasure in submitting to the members of the Church the following letter.

S. W. PRESSTMAN,
J. W. McCULLOUGH,
JAMES W. THOMSON,
M. BRADFORD.

Wilmington, July 12, 1841.

To the Rev. S. W. Presstman, Rev. J. W. McCullough, Dr. J. W. Thomson, Moses Bradford, Esq., Committee, &c.

Gentlemen,—The subject of your communication to me as a Committee of the recent Convention of the Protestant Episcopal Church in Delaware, appointed to notify me of my election to the Episcopate of that Diocese, has received my most serious consideration. The high and solemn character of the office, its bearing upon the welfare of the Church of CHRIST and the salvation of souls, have led me earnestly to implore Divine guidance, that I might come to a decision acceptable to our Great Master, and conducive to the best interests of that Church which he purchased with his own blood. The result has been a conviction that the unanimous call which you have conveyed to me from the Diocese, should overcome my sense of personal insufficiency, and my own reluctance to assume a charge so weighty. You are therefore authorized to communicate to the members of the Church in Delaware, my acceptance of the sacred and responsible trust which they have expressed a desire to confer upon me, and my readiness, should the Church at large acquiesce in the appointment, and the Episcopal Office be duly conveyed to me, to enter upon its duties. In looking forward to such a station, my only reliance is, that acting from a sense of duty, and in obedience to what I believe to be the will of the great Head of the Church, I shall not be left to my own strength or wisdom, but experience the fulfilment of his gracious promise—"Lo, I am with you always, even unto the end of the world." I cannot doubt that I shall be sustained by the prayers and cordial co-operation of all the members of a Church with which I should be so intimately connected, and shall regard the confidence which they have manifested in me as a pledge of the sympathy and indulgent consideration which I shall need in the discharge of my duties.

With the assurance of my esteem and affection for yourselves and my fellow Churchmen in Delaware—

Your friend and fellow laborer in the work of CHRIST. ALFRED LEE.

Rockdale, Pa., July 1st, 1841.

ABSTRACT OF BISHOP BROWNELL'S ADDRESS.

The bishop reports, that during the past year he has administered the holy rite of confirmation in 46 parishes, to 479 persons; that six have been admitted to the holy order of deacons, and seven to the priesthood; that three churches have been consecrated, and the corner stone of one laid; that five clergymen have taken letters dimissory to other dioceses, and two have been canonically received into it; that nine clergymen have resigned their respective cures, and six have been transferred to other stations in the diocese; that there are nine candidates for holy orders; that three have been transferred to other dioceses, and that one has requested his name to be withdrawn on account of protracted ill health.—*Chron. of the Church.*

The standing committee have granted the canonical testimonials to Caleb Morton Stimpson, Moses Parsons Stickney, lately a minister of the Congregational denomination, Fordyce Mitchell Hubbard, Robert T. S. Lowell, Wellington E. Webb, Justin Field, jr., George D. Wildes, Jonathan Coe, severally applying for recommendation as candidates for orders; to Ambrose P. Merrill, Moses P. Stickney, and Samuel Cutler, candidates for orders, severally applying to be admitted to the order of deacons; to the Rev. W. Withington and the Rev. George Leeds, applying to be admitted to the order of priests.—*Christian Witness.*

Ordination.—On Sunday, July 11th, in All Saints' Church, Lower Dublin, Philadelphia county, Mr. James Loyd Breck, an alumnus of the General Seminary, was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer by the Rev. F. W. Beasley and the Rev. Mr. Germain, of N. J. Sermon by the bishop, the candidate presented by the Rev. Mr. Beasley, the rector of the church.

On the same occasion, *fourteen* persons were confirmed.—*Episcopal Recorder.*

The Rev. A. M. Marbury, M. D., has resigned the rectorship of St. John's Church, Georgetown, D. C., his resignation to take effect at the close of September next.—*Southern Churchman.*

The Rev. E. B. Foote has been received as a clergyman of this diocese, on a letter of dismission from the diocese of Delaware, and has been officiating for some time as Rector of Calvary Church, Homer.—*Gospel Messenger.*

OBITUARY.

Died, in this city, on Monday, 12th inst., ISAAC LAWRENCE, Esq., in the 74th year of his age. In recording the death of this gentleman, the Churchman owes it to the cause it advocates, not to let the event pass without notice. As an example of unassuming wealth, and a kind-hearted, liberal employment of it, Mr. Lawrence's name has long stood eminent in the community, and will be long remembered. His house was a very home for the poorer clergy. However crowded, a prophet's chamber was never wanting in it—nor a kindly welcome, with many an act of Christian charity. The family from which Mr. L. descended was among the earliest of the English settlers in the province of New York after its conquest from the Dutch—being among the original patentees of Long Island—enjoying there a large grant of land—and a name prominent in its subsequent history.*

Mr. L. was born February 8, 1768, at the family residence near Newtown, L. I. Educated at Princeton College, his early destination was the ministry of the Church; but a feebleness of constitution obliged him to lay aside his original intentions, and adopt a more active life. His early purpose, however, seems not to have been without its permanent and happy influence over his mind, and, combined with his marriage into a clerical family, (Rev. Dr. Beach's,) served to unite him more closely with the Church than is generally the fortune or choice of our wealthy laymen. Establishing himself in the city of New York, Mr. Lawrence's wealth was the fruit of honorable commerce, having been esteemed for many years among the most prosperous of our merchants. In 1817, he was selected as President of the New York Branch of the Bank of the United States, which office he continued to hold until its dissolution in 1836. Retiring in disposition, he held himself aloof from public life: though often solicited to allow his name to be held up for Congress, he uniformly declined; and the only political office ever accepted by him, was that of a member of the State Electoral College for President, in 1820.

In Church matters, on the contrary, we find him always fully and usefully employed. Of St. George's Church he was for many years a leading vestryman; subsequently a warden of Grace Church; afterwards the Senior Warden of St. Thomas', of which church he was among the most zealous founders, and one of the most liberal in his contributions.† Of the General Theological Seminary, Mr. L. was also an original Trustee, for many years the head of its Finance Committee, and at all times an efficient friend and contributor.

Unbroken by infirmity, he has been at length called away, by sudden disease, from the duties of earth, and from the circle of a large and affectionate family. The call, though sudden, found him not the Christian unprepared; and it was the privilege of him who pens this tribute to his memory, to unite with him in prayer, and to receive from him, once and again, the calm and peaceful expression of a Christian's faith—"My trust is in my Saviour." M.

* See Thompson's History of Long Island.

† Of its first rector, the Rev. Mr. Duffie, he was a warm friend and admirer; and it is a striking incident, that the last sermon read by Mr. L. in his family, immediately before his sudden fatal attack, was one of his departed pastor's, from the text, "The time is short."

DIED,

On Saturday morning July 10th, Mr. THEODORE WALSH, aged 25 years, merchant, and eldest son of Mr. Alexander Walsh, of Lansingburgh.

The deceased was a native of that village, and until recently a resident, and his character was too well known to his numerous friends to need the tribute of an eulogy. His youth was full of promise, and characterized by an intelligence, spirit and polish, which won the admiration, and fastened upon the affections of all who knew him. Every one greeted "Theodore," as he was familiarly spoken of, with a heartfelt warmth, and his coming was always welcomed in the social circle in which he moved. His frank and ingenuous manner, his purity of purpose, his high sense of honor, attracted universal confidence and respect. And as he matured into manhood, the promise of his youth was fully sustained. He entered into trade in New York at a time of general commercial distress; yet his resoluteness and elasticity overcame all obstacles. His enterprise and integrity soon won the aid and regard of business men, and his path was brightening to a successful result.

He passed the fifth of July in Lansingburgh, full of life, animated, cheerful, gratified. Before a week had elapsed, he died, and his remains were borne to their long home. The deep gloom which pervaded the village on the intelligence of his death, was a spontaneous token of the high esteem in which he was held. His sudden decease is another admonition of the fleeting nature of life, its pleasures and hopes.

At Perth Amboy, N. J. on the 13th inst., after a short and severe illness, THOMAS STANFORD, son of the Rev. James Chapman, in the 11th year of his age.

CALENDAR.

AUGUST.

1. Eighth Sunday after Trinity.
8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

West Point. Sixth Sunday after Trinity, July 18, confirmed one in the chapel of the United States Military Academy.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county*, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county*.

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county*. Tuesday, 10, Catskill, *Greene county*, Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county*. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county*. Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county*. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county*, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county*. St. Bartholomew the Apostle, Tuesday, 24, North Salem, *Westchester county*. 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 30th ult., has received the following contributions, viz.

From Trinity ch, Lansingburgh, N Y, per Rev A T Twing, by John Holme, Esq, senior warden, $20; Severn ch, Anne Arundel county, Md, per Rt Rev Bishop Whittingham, $3; the missionary association of Christ ch, Cherry Valley, N Y, $8; three children of Christ ch, Cambridge, Md, R C Goldsborough, H Goldsborough and F Goldsborough, per James Howard, Esq, receiving agent, Baltimore, $15; "A friend to missions," one half, per Swords, Stanford & Co, $50; Raleigh parish, Amelia county, Va, per Rev Mr Berkley, $7; Dale parish, Chesterfield county, Va, per the same, $19 50; a lady of Trinity ch, Clarksville, Ten, per J Gill, $4; Mrs C Coles, of —— ch, Pittsylvania county, Va, per Rev G W Dame, $5—$35 50—all per Wm Hubbard, Esq, receiving agent at Richmond. Christ ch, Cooperstown, Otsego county, N Y, per Rev F J Tiffany, $10 06; St Paul's ch, New York, by J D Wolf, balance of his pledge of five hundred dollars, $150; All Souls' ch, Springfield, Clark county, Ohio, (a missionary station,) per Rev W Presbury, $3 12; St Paul's ch, Laporte, Ind, (a missionary station,) per Rev S W Manney, $2; churches Florence and Tuscumbia, Ala, (a missionary station,) per Rev J Young, $5 49; a lady of Christ ch, Hartford, Ct, $5; the missionary association of the General Theological Seminary, New York, per Mr Abercrombie, one half, $26 10; St Paul's ch, Newburyport, Mass, per Rev J Morss, D D, $20; two ladies of St James' ch, Wilmington, N C, per Rev Mr Drane, $11; All Saints' ch, Winyaw, S C, per Rev A Glennie, $100; offerings of St Bartholomew's parish, for general domestic missions $36 65, for missions in the valley of the Mississippi $7—43 65; offerings of St Michael's ch, Charleston, S C, per Rev Mr Trapier, $65 47; by the hands of the Rev W Dupont, collection at the Charleston Monthly Missionary Lecture, (of which, for Tennessee, $12)—21 31—in all, $230 43, per D Ravenel, Esq, receiving agent, Charleston, S C; St Thomas' ch, Brandon, Vt, by the Rev J Perry, $10; Christ church, Franklin, Ohio, (a missionary station,) per Rev O Miller, $1 81; —— church, Marine, Ill, (part of a missionary station,) per Rev J L Darrow, $3 25; St Stephen's ch, Pittsfield, and —— ch, Fall Creek, Ill, (part of a missionary station,) per Rev John Sellwood, $3 56; Mrs Elizabeth McKeige, (now in Italy,) per Mrs J W Frances, $2; St Paul's ch, Evansville, Ind, (a missionary station,) per Rev A H Lamon, $5; "Commerce," $200; St Paul's ch, Patterson, N J, by Sunday school, to be sent to Bp Kemper, towards educating an Indian child, $6; —— ch, Memphis, Tennessee, (a missionary station,) per Rev J W Alston, $25; Church of the Epiphany, New York, addition to recent collection by A T Walton, per Rev Lot Jones, $5. Total, $856 32.

J. D. WOLFE, Treasurer.

New York, July 21, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Andrew's ch, Walden, Rev H W Sweetzer, rector, for Education fund, $3 92, and for Missionary fund, $3 92. Church of Nativity, New York, Rev A Ten Broeck, rector, for Education fund, $2 25. Christ ch, Rye, Rev P S Chauncey, rector, collection for Missionary fund, $31 50. Total amount, $41 59.

C. N. S. ROWLAND, Treasurer,
July 21, 1841. 55 Water street

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Collection in St Philip's ch, Phillipstown, Rev Ebenezer Williams, rector, $3 12. St John's ch, Cohoes, $2, John E Wilkinson, Esq, $1, by the hands of Mr H Howe—$3. Whitestone chapel, by the Rev J B Kerfoot, $4 35. Total, $10 47.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, July 21, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

L A, by Swords, Stanford & Co, $5. Whitestone chapel, Rev J B Kerfoot, $4 St John's ch, Troy, Rev Richard Cox, rector, $10. Collection in St John's chapel, by error acknowledged to the Bible and Common Prayer Book Society, $65 42. Total, $84 42.

A very small acknowledgment for two weeks, but thankful even for small favors.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent,
At the Depository, 28 Ann street.

New York, July 21, 1841.

SERMONS BY EMINENT DIVINES.

THE following valuable collection for sale by the importers, D. APPLETON & CO.
200 Broadway.

Andrews, Bishop. Sermons.
Arnold. Sermons.
Atterbury's Sermons.
Barrow's Sermons.
Belsham's Discourses.
Beveridge, Bishop. Select Sermons.
—— Sermons on the Ordinances.
Blair's Sermons.
Bull's, Bishop. Sermons.
Busfield's Sermons on Christian Duties.
Cecil's Sermons.
Charnock's Discourses.
Clapham's Sermons of Minor Authors.
Claude. On the Composition of a Sermon.
Cooper's Sermons.
Doddridge's Sermons.
Hannam's Pulpit Assistant.
Harness. Parochial Sermons.
Heber, Bishop. Sermons.
Hewlett. Sermons.
Hole. Discourses on the Liturgy.
Homilies of Queen Elizabeth's Time.
Horsley, Bishop. Sermons.
Irish Pulpit.
Jones. Sermons on St. John. July 24.

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

CONDITIONS.

FIRST. The publication will be under the constant supervision of a Presbyter of the Church, with the sanction of the Right Rev. Bishop of the Diocese of New York.

SECOND. It will contain the entire Journals of the General Conventions of the Protestant Episcopal Church in the United States, from the year 1784 to 1841, both inclusive; all the Pastoral Letters from the House of Bishops; all the Canons whether superseded by consecutive ones, or now in operation; and numerous notes by the editor relating to the History of the Church.

THIRD. It will also contain a Commentary on the Canons, similar in character to that of the Rev. Dr. Hawks in the Church Record; and Statistical Tables, showing the Progress and Increase of the Protestant Episcopal Church in the United States—particularly of the Clergy; and the Means for Christian, Classical, and Theological Education. In the latter will be found an account of our Theological Seminaries, Colleges, High Schools, and Eleemosynary Endowments for the support of the Church.

FOURTH. The work will be printed on fine white paper, and will be contained in three octavo volumes of 550 pages each; and it will be bound up in the best style of embossed muslin.

FIFTH. The price will be two dollars per volume, payable in money current in New York, or its equivalent, on the delivery of the work. Any clergyman who obtains in his parish five subscribers, will receive a sixth copy gratis.

Editors of Periodicals in the Church friendly to the undertaking, and it is presumed all will be, are respectfully requested to give notice thereof, as they shall think proper; and all who will give the above an insertion for a few months in their advertising columns, will be entitled to a copy of the work when published.

Clergymen and others desirous of obtaining the work, will please to forward their orders by private conveyance as soon as convenient, giving the names of each subscriber, that the whole may be published at the end of the third volume.

ALEXANDER V. BLAKE,
54 Gold, corner of Fulton-street.

July 24th.

CLASSICAL AND ENGLISH EDUCATION.

REV. MR. WATERS, Rector of Trinity Church, Lenox, Mass., is desirous of taking three or four young lads into his family, with the design of giving them a thorough course of Classical as well as English Education.

Lenox, as a place of residence, is highly reputed for the healthfulness of its climate, the beauty of its natural scenery, and for a moral and enlightened tone of society. It is very easy of access by the Hudson and Berkshire Rail Road.

REFERENCES.

Rev. J. M. Wainwright, D. D., 10 Hubert st., N. Y.
Rev. M. Eastburn, D. D., 5 Mercer street, "
Rev. E. Y. Higbee, 159 Chambers street. "
Rev. B C. Cutler, 1 Sands street, Brooklyn.
July 24—11t$

CHURCH MUSIC.

DR. BOYCE'S TE DEUM AND JUBILATE.

J. A. SPARKS, 111 Nassau-street,

Begs leave to announce to the members and friends of the Episcopal Church, that he will publish, on the 10th of August next, in quarto form, handsomely engraved, and printed on the best music paper, a "MORNING SERVICE," viz.

TE DEUM AND JUBILATE, (IN A.)

BY WM. BOYCE, MUS. DOCT. Circ. 1760,

Adapted to the Liturgy of the Protestant Episc. Church in the United States.

With an easy arrangement for the ORGAN or PIANO FORTE,

BY EDWARD HODGES, MUS. DOCT.

Director of the Music of Trinity Church, New York.

The work will contain 18 quarto pages, with an engraved titlepage, suitable in form to bind with other music. Price 75 cents. The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies. July 17—tf

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to HENRY ERBEN,
Centre-street, head of Canal-st.

June 12—tf

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

IN PRESS, and will be issued shortly, VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.*

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to

JOHN W. MITCHELL, *Treasurer,*
or DANIEL DANA, JR., *Agent,*
Church Depository, 28 Ann street.

June 26 tf

TAPPAN ON THE WILL.

Vol I. Review of Edwards, containing 1. A Statement of his System. 2. Consequences of his System. 3. Examination of the arguments against a Self-determining Will.
Vol. II. The Doctrine of the Will determined by an Appeal to Consciousness.
Vol. III. The doctrine of the Will applied to Moral Agency and Responsibility.

From the Biblical Repository.

This is a work, the appearance of which is ominous of good. It indicates an existing and a growing spirit of free inquiry and liberal thought. Professor Tappan seems to enter upon his task in a spirit of manly impartiality. Without pugnacity or ostentation, he has quietly undertaken his Review in the manner of one deeply impressed with the nobleness and certainty of the truth he espouses. Read the books, and you will acknowledge that this writer has conducted his inquiries with modesty and frankness, and also with a simplicity and clearness in feeling, thought and style, which are not always found in such discussions. Among the chapters before us, that on the Divine Government is particularly fine.

From the New York Review.

It is a work, which from its subject, and the manner in which it is handled, is entitled to the respectful attention of every person who makes any pretension to be a thinking man. It is the most regular, systematic and complete attempt at an exposition and criticism of Edwards' Treatise; it is characterized by a tone of remarkable candor and fairness; and it is written with great clearness, excellent method, and distinguished ability. Perfectly free from subjection to the force of authority, and undeterred by any dread of the *odium Theologicum*, he boldly exposes what he considers the pernicious and destructive logical consequences of the system of Edwards, yet with perfect love and reverence for the intellectual and moral greatness and worth of the man. Such a mode of conducting the discussion of questions connected with Theology is unhappily too rare in this country. Mr. Tappan's book is a perfect model in this respect, and we could wish that it might be imitated by all who profess to be lovers of truth and righteousness.

We hail this work and its right decision on this subject as a needful medicine, at least for stomachs gorged with foul metaphysics: It will serve to purge the bosom of that perilous stuff; it strikes at the root of the evil—the denial or the loss through vain philosophy, of that which is and must be, the vital principle of all religion, the distinct recognition of FREE WILL in man—THE POWER OF CHOICE BETWEEN GOOD AND EVIL.

From the New York Observer.

Whatever estimate may be formed of the doctrine advocated in these pages, no one we think will refuse to accord to it the merit of having at least been conceived and treated in the true spirit of philosophical research; and this of itself is no mean praise. Those familiar with the works of Reid and Stewart, will perceive that Professor Tappan's views as to the main point in question agrees with theirs; while Professor Tappan's work being exclusively on the Will, he has naturally been led into a more extensive analysis of this faculty of the mind. (See Stewart's Works, Am. Ed. Vol. V. Appendix I.

From the New York Evangelist.

Seldom have we read a work so eminently characterized by a true, ingenuous and philosophical spirit. We would most cordially recommend the volumes of Professor Tappan to those who would be delighted and enlightened upon a subject that ranks second to no subject that is now engaging the attention of the learned world. He has manifested great intellectual discrimination, has employed a perspicuous and forcible style, and has led the way into a field where he can be met and vanquished only by a thinker.

From the Journal of Commerce.

The topics are discussed in that style of clearness, beauty and simplicity which characterizes all the publications of the writer, and gives easiness and a charm even to metaphysical investigations. The three volumes constitute a valuable whole, and show that Professor Tappan has not been idle during his retirement from public duties, applying the energies of his fine mind to a course of abstruse research certainly of the highest importance, but such as few have the taste, and still fewer the ability, and fewer still the perseverance impartially and fearlessly to prosecute.

From the New York Commercial Advertiser.

Independence of thought, pure and elevated feeling, and simplicity and beauty of style, characterize these volumes; and whatever any man's opinions may be in regard to the freedom of the will, all must be pleased to see an impartial and thorough investigation of so important a subject conducted in a manner so able and interesting. We hope these volumes of an American author will not meet with less encouragement, or a less ready sale, because they are neither a republication from England, nor drawn from any school of philosophy in Germany.

From the New York American.

There are few works of this class so unexceptionable, so excellent in respect of style. It is perspicuous, chaste, simple, in short, as easily readable as we can well conceive a work of such a nature could be made. It is an achievement of intellectual philosophy which does honor to the author, the nation, and the age.

From the New Haven Record.

It might assist in securing to the discussion of new inquiries into the Freedom of the Will, a candid hearing, and to the removal of Theological prejudice from ground where it should have no place, if it were remembered that Howe, Baxter, Charnock, and Bates, with their associated hundreds, preached the gospel in purity and with power—without holding such opinions as those advanced by Edwards, or rather while holding with all their souls—the very opposite opinions in respect to the Will. They never dreamed that it was essential to the defence of the doctrines of grace, that his views should be holden. So far from this, as far as can be gathered from their writings, their philosophical views were precisely the same with those which he counted so pernicious in their tendency. As interested in mental science, we would recommend this work to all who are fond of similar studies, as one which will repay an attentive perusal.

WILEY & PUTNAM,
July 17—3t. 161 Broadway.

FAMILY SCHOOL FOR YOUNG LADIES.

MR. AND MRS. DOOLITTLE, of Bennington, Vermont, can accommodate a few more Young Ladies in their family, and instruct them in all the English branches usually taught in our public seminaries, together with French, Latin, Drawing, Painting, Needlework, &c. &c.

Mrs. D. having, for a considerable time previous to her marriage, held the station of Vice Principal in the Albany Female Seminary, has had much experience in teaching. The number of pupils being limited to ten, the strictest attention can and will be paid to their health, and to their moral and religious as well as to their intellectual improvement.

Bennington is a pleasant and healthy village, thirty miles from Troy, to which city there are stages running twice a day, Sundays excepted, over a macadamized road.

TERMS.—For board, lodging, washing, and tuition, $200 per annum of 44 weeks, payable quarterly in advance

Two vacations of 4 weeks each, occur in May and October.

Music, of which there is an excellent teacher in the village, at $10 per term, including use of the piano, is the only extra charge.

References.

Rev. J. Milnor, D. D.
Charles King, Esq.
S. V. S. Wilder, Esq.
Rev. Absalom Peters,
Messrs. Swift & Co. Wall-street, } New York.
N. Leavenworth, Elizabethtown, N. J.
Professor Silliman, Yale College.
Rev. John M. Garfield, Albany.
Rev. R. B. Van Kleeck, Troy. July 3—4t

GOTHIC ARCHITECTURE.

ESSAY ON GOTHIC ARCHITECTURE, with VARIOUS PLANS and DRAWINGS FOR CHURCHES. Designed chiefly for the use of the clergy. By JOHN HENRY HOPKINS, D. D., Bishop of the Diocese of Vermont.

A few copies for sale at the Church Depository, No. 28 Ann street.

Also, other works by the same author.

New York, July 3. tf

ORGAN MANUFACTORY,

ANTHONY STREET, NEW YORK.

THE large Organ for Christ Church, City of Alexandria, D. C., is just completed, and will remain on exhibition a week.

This very complete and beautiful Instrument is submitted to public inspection on account of the infamous attempts which have been made to injure my character and reputation, and my manufacture stigmatized as "*Botch.*" I therefore respectfully invite the public, and especially clergymen and gentlemen about erecting Organs in their churches, to call and examine it, assuring them that none but the very best and most respectable workmen are employed in my establishment, that I have every means and convenience of carrying on an extensive business, and that they may fully depend upon having their orders executed in the most superior manner in every point of view.

GEORGE JARDINE,
July 3. Organ Builder.

POETRY.

For the Churchman.

I hold that it is a sickly sentimentalism in religion, and a false philosophy of life, which would teach us to strive to overcome the natural and healthful tendencies of humanity. These emotions and desires were given us to be cultivated and improved: to be restrained, and chastened, and purified, but not destroyed.

I.

'Tis hard to die amid earth's joys,
Just when life's opening buds put forth;
'Tis hard to die amid our riper toys,
When hope, so long deferred,
Is on the eve of its fulfilment.

II.

I know the infant in its hour of play,
The schoolboy in his harmless prattle,
And youth just on the morn of day,
And manhood in his hour of battle,—
All trust, that life's long stay
Will last, while stars, or sun, or sky endure.
To them, the morrow is as to-day:
They dream not, that a scene so pure,
So soon from their fond eyes will pass away.

III.

But I have seen the infant die,
The gentle schoolboy go to rest,
The girl, just on the eve of womanhood,
The bright, the fair, the lovely and caressed;
The wife, who had learned to love,
And feel secure from all alarms;
The mother, when her smiling brood
Was fondly clinging to her arms;
And mature and ripened manhood,
When his schemes and hopes were just fulfilled;
Yes, I have seen these die—and die,
Because they must—death so willed.
Their hopes of heaven were bright,
And life's fair page without a stain—
But it was early day, and they would fain
Stay till noon, or till dim twilight,
And deemed it hard, that they *must go* so soon.

IV.

Man *may be fit*, and *wish to go*:
But that is when his work is done,
Or when his hopes are all laid low,
Or when disease is pressing hard;
And not, I trust, when health is fresh,
And youth is bright, and full, and flush,
Or when life's work is just begun.
God wills, if man is fit for life,
It is, and should be, hard to die. I. F. R.

Montpelier, Vt., July 6, 1841.

From the Church.

THE TEMPERANCE SOCIETY.

A DIALOGUE.*

Promise unto the Lord your God, and keep it.—Psalm lxxvi. 11.

There are many devices in a man's heart. Nevertheless the counsel of the Lord, that shall stand.—Prov. xix. 21.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. If ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not, taste not, handle not; which all are to perish with the using,) after the commandments and doctrines of men?"—Col. ii. 8, 20, 21, 22.

On a warm summer's evening in July, *John Jacob* was crossing the bridge over the river at *Twowaters*, just at the time when the clear, quick stream was mildly reflecting the golden rays of the setting sun.

John was the shepherd of Squire Worthy, the lord of the manor; and having penned his flock for the night, he was returning with a good appetite for his Saturday's supper; but being of a thoughtful turn of mind, (which had been improved by some advantages of early religious education,) he leaned his arms for a few minutes on the rail of the bridge, to refresh his spirits with the scene before him. His dog soon seated himself at his master's feet, and began to make his own leisurely observation of the passing occurrences on the road.

As *John* raised himself to resume his walk, *Samuel Busy*, the foreman of the adjoining grist-mill, having just then stopped his wheel, came out of the mill, and locked the door after him, with that air of self-satisfaction which is peculiar to a man conscious of having finished a good week's work, and rejoicing in the immediate prospect of a lawfully-appointed resting day.

Samuel, on seeing *John*, who had been an old familiar acquaintance, joined him in his walk, and the following dialogue took place:—

Sam. Well, John, what have you found there, I wonder, worth stopping after at this time of night? Never no company but your own thoughts! How I wish you had been with us last night!—such a party as we had! I believe there might have been seventy or eighty people, and every one of them Teetotalers. First there was a boat, nearly as large as life, with all the rigging hung over with colored lamps; this made a sight for all the country round to see, and on it was set in large green letters—

"TOTAL ABSTINENCE FOR EVER."

Then we had raspberry-vinegar and lemonade, and after that tea and coffee, and then the speeches! But it's no use trying to tell you about *them*; you ought to have been there to hear them yourself; and I'm really quite surprised, so many months as it is since they first came here, that you have never joined yet.

John. Why Sam, do you think I want it? Am I given to drink? or do I carry of a Saturday night so much as a shilling to the George, instead of bringing it all to my wife?

Sam. No, no, I don't mean to accuse you of any thing of the sort; but you know you might be tempted some day; nobody can tell till they are tried; and then, if you had an oath against it, it would be impossible for you, and you would have a good reason to give if a friend tried to persuade you.

John. Well, that may be true; but I believe I shall not be tempted above what I am able to bear.

Sam. You had better not be too sure; besides, John, you and I have been always friends and companions, though you are more of a scholar than I am, and I like you to go along with me; and, although for nothing else, you might surely do it for example to others. No doubt many keep away because you do; and so get more and more confirmed in their bad habits.

John. Well, then, to tell you the truth, I have got a reason which I believe will satisfy you. Between ourselves, I belong to a Temperance Society already.

Sam. Impossible! How can it be? But why, man, have you kept it so close? and why did you go to another, and not join ours?

John. Why, I'm afraid I may offend you; but the fact is, I think the one I belong to better than yours or any other.

Sam. And why, pray?

John. Nay, now, don't be affronted; remember we are old friends; and since you have asked me my reasons, have the patience to hear my answers quietly.

Sam. Well, come, I'm quite cool, I assure you; but tell me, how *can* it be better than ours?

John. In the first place it is a much larger concern than yours, and it takes in a great deal more. All the members, for instance, swear that they will not thieve or tell lies, and a great deal more of the same sort. Then, it has been established such a very long while—talk of *months*, bless you, this has been set on foot for years and years.

Sam. I'm sure then it has been composed of a very low little set, for I never heard of it till this minute.

John. Not a bit of it; it has some of the nobles of the land belonging to it, and has had for a long while.

Sam. Indeed! and why do they keep themselves so close? why have they no feasts and meetings?

John. Oh, they meet very often I assure you, and they have a feast too, several times in a year; though, to say the truth, it is not so well attended as it might be, nor so well as the steadiest members wish.

Sam. Why, how is that?

John. It's hard to say; but you know it's a very temperate feast of course, so there is no temptation either in eating or drinking; and all who come are expected to take the oaths over again; so sometimes, if people have been careless, and broken them, or do not like to be bound by them any longer, they stay away for those reasons.

Sam. Break their oaths! that is shocking; I never heard of such a thing in our Society. How can it be in yours?

John. I believe one thing is, that it is not so much in fashion as it used to be, and people have grown careless, and don't think about it so seriously as they should do; but it *is* very shocking as you say, and quite makes me tremble to think of; for I assure you there are very severe punishments in our Society for those who break the laws.

Sam. Indeed! I wonder how they get any body to join them; I should not like that at all. How came you to join yourself?

John. They have a way of letting people be entered when they are quite children, and so they are bound to keep the rules as soon as they understand them. My father entered me, and used often to tell me about it, when I was so little I could hardly know right from wrong.

Sam. Well! that is a queer way! And suppose you had not liked to be a member when you grew old enough to choose for yourself: what would you have done then?

John. My father always taught me it was a great happiness and advantage to be a member; for though we have punishments for the careless, we have rewards, and pretty high ones, for those who keep steady; and though, when I was growing up, I sometimes thought it hard to deny myself, I had soon sense enough to know that it was good for me to be kept from the danger of sinful indulgences; and when I was old enough to take the oath in my own name, I did it cheerfully, and with a hearty resolution to remain faithful to my promise. And this is one of the points in which your Society seems to me wanting. You mostly take people after they have run out for some time, instead of laying hold of them before bad habits are formed.

Sam. I can hardly believe you are in earnest! Why, how can you have belonged to such a Society all your life, and nobody know it? Who else belongs, if there is such a Society?

John. Oh, a great many people.

Sam. Well, but who?

John. Why, then, for instance, yourself.

Sam. There, now! I knew you were joking.

John. I never was more serious, I assure you. Cannot you think of any society of which you were made a member when you were an infant: when it was promised and vowed in your name, that you should "renounce all the sinful lusts of the flesh?"

Sam. Why, surely you mean the *Church?*

John. Yes, indeed I do; and if you think over what I have said about it, I believe you will find that I have spoken nothing but the truth?

Sam. Well, but what has that got to do with the matter? I was talking about our Temperance Society.

John. And I was trying to show you that *the Church* is a better Temperance Society, to which we belong already.

Sam. Very likely; but my being a member of the "New Sobriety Union" does not make me the less of a Churchman. I can belong to both, can't I?

John. No, I think you cannot, without showing contempt for the means which God has appointed. And where is the use of your belonging to any new Society? Don't you see, that if you kept true to all the vows you have already made, you would need nothing more? If people were careful to behave "as become the children of God,"—to "live soberly, righteously, and godly in this present world,"—what more could be desired? And how can you suppose that those who have broken vows so solemnly made, and which they are so often reminded of by God's Ministers, and called upon to renew at the table of their Lord, should be bound for any length of time by oaths which man invented, and which are only made to man, or by any private engagement?

Sam. That all sounds very true; but, in point of fact, you see, people do almost always keep their Temperance vows, and are hardly ever known to be drunk after they have taken them.

John. Temperance Societies are the fashion just now, and people know that their neighbors' eyes are upon them; and, alas! it is human nature to fear man rather than God, and part of our corruption to love the praise of men more than the praise of God. But is this a good sign of us? or is it a state of mind which we should encourage? Is it a good thing to make one part of our duty stand out, so as to throw the rest into shade? or is it a good thing to have a *low* motive instead of a *high* one for doing our duty?

Sam. I don't quite see what you are about.

John. Perhaps I can make it plainer to you. There is your young Sam, whom you have always wished to bring up to be a good, and pious, and steady young man. Now, among other things, you have taught him never to steal. Well, suppose, when your boy was going into the garden full of fruit, you were to tell him, over and over again, not to touch the *apples*,—and be sure not to eat any *apples*,—what do you think he would do?

Sam. Why, most likely he'd eat the pears?

John. That's what I mean by teaching people only a part of their duty. If there is too much weight laid on any one point, and the whole duty is not taught, people are very apt to make light of the rest. Well, now, again: suppose after you had often told your boy how wrong it was to steal, he should come one day when the pears were ripe, and say gravely to you, "Father, I am not going to take any pears to-day, because George and I have made an agreement with one another, that he will not take any if I will not?" What then?

Sam. Why, I should very likely give him a cuff for his folly.

John. You would feel hurt that, after all your pains, he was kept from gluttony and theft, not by a feeling of duty, but because, for a whim of his own, he had agreed with another lad not to commit those crimes at that time. You would think, very justly, that his heart was in a very bad state: since, instead of being disposed with meekness and humility to live in obedience to God and to you, he was setting himself up against you, and claiming a right to do or to forbear doing wrong, just as was agreeable to himself and his companions. Ah, Sam! believe me, this is the true secret of all your new voluntary Societies. Men like to fancy that they may govern themselves, instead of submitting to the government of God and of his Church. Can anything be right,—must not everything be harmful, that encourages this proud rebellious spirit? The Bible tells us that we are not our own; that we are the *servants of God*; that we are *bought with a price*; and we should accustom our minds to this consideration, which will keep us not only from one sin, but from every sin; and not only from sin, but from the wayward disposition that begets sin.

Sam. But we *are* free to act, we are not slaves.

John. Yes, we are free in one sense; that is, we have the power to choose between good and evil; but we have no right to choose the evil, and to break away from the service we owe to God. And this puts me in mind, Sam, you, who make such a boast of your free-will, by what law do you think yourself justified in fettering and binding it by voluntary engagements with your neighbors? I suspect I think a great deal more of my free-will than you do. I consider it as the gift of God, and that I have no more right to make it impossible for me to use it, than I have to bind my hands together, or to blind my eyes. What should you think of a society of men, who should agree to tie their right arms to their sides for ever, for fear they should use them to steal with? This seems to me much the same thing as your agreeing with a certain set of folks that you should each of you give up your free-will into the others' keeping, for fear you should make a bad use of it yourselves.

Sam. Stop there; you are getting on a great deal too fast. If you are right there, we should have no such thing as society or government: for we are all born free, and what is society, or what is government, but every body agreeing to give up some of their freedom, or free-will, and to be bound by certain laws, and be subject to certain persons?

John. That may be the word of Tom Paine, but I am sure it is not the word of God. The Gospel says, "The powers that be are ordained of God;" that we are to "submit ourselves for the Lord's sake;" that "governers are sent by *Him*, for the punishment of evil doers." When did you ever hear or read of a nation *agreeing together* to be governed? Is there any such thing in the Bible, the earliest account of mankind which we have? or did you, at any time, go to Mr. Browne, the magistrate, and say, "Sir, I agree that you shall sit on the bench, and that if I am ever guilty of poaching, or any other crime, I will be brought up before you to be punished?" No, no, Sam, believe me, this is all untrue; all an invention of turbulent wicked men, or rather, I should say, of the evil one himself; and is only another instance of what I was remarking upon before; I mean, the unwillingness of men to believe that they are placed upon earth to do God's will in humble obedience, and not to carve out for themselves what they choose to be and to do. Believe me, it is pride and haughtiness of heart only, that is at the bottom of all these notions and of all these societies and contrivances. I have always been taught that even our obedience to God's laws is not acceptable to Him, except in proportion as it is the free-will offering of our hearts, and it seems to me quite a natural feeling, that whatever we do through the fear of our fellow-creatures, is so far slavish and unmanly, and must be unacceptable to God, who neither requires nor admits of any but willing service. This is what I have always heard from our clergyman, and read in my Bible, and it is so comfortable to my own mind, that I have no inclination to take up with any new devices in its stead.

Sam. But I am sure I have read in the Bible about making vows, and there are strict orders about keeping them.

John. That is very true. Every Christian makes a vow at his baptism to devote himself wholly to God's service, and we all repeat this vow when we are confirmed by the bishop, and whenever we receive the sacrament. The queen, when she was crowned, made a special vow to serve God in governing the nation according to his laws, and to support his Church; and all her subjects, when called upon to do so, make a vow of loyalty and obedience to her. Every bishop when he is consecrated, and every minister when he is ordained, and every man and woman when they marry, make special vows appointed by the Church under God's authority, and suited to those several occasions. All these are therefore, lawful vows; but God has not appointed any special vows about temperance in drinking, neither is any such vow necessary. Any man may make such a vow for himself, if he thinks it will be useful to him, but he has no right to make a public parade of it without authority, or to form a separate class or sect of Christians, worshipping this particular moral virtue, as their especial idol.

Sam. But, allowing religion to be put out of the question, surely any number of men may, without offence, bind themselves by a private agreement to observe certain rules and restrictions for their own moral improvement.

John. I don't mean to say that, supposing there was no pretence of religion in the case, there would be any very great offence in it; but it would be pitiable to see well-meaning men deluding themselves, and helping to delude others, by fancied securities, which can have no real power to help them, because no agreement for any such purpose can be binding otherwise than upon the conscience, in the way of religious obligations.

Sam. But at least these societies do no harm; and they may do good.

John. Never say that a thing does no harm which begins on wrong principles, proceeds upon wrong motives, and countenances mistaken opinions of our position in life. Such things must be harmful, though we may not be able to see what particular mischief they may produce; and good they cannot do in the end, whatever we may hope from their immediate effects. I beg your pardon if I seem too warm. I have not spoken for the sake of argument, but because I most earnestly and heartily wish that people would take care to perform the vows they have already made, instead of offending God and deluding themselves by new engagements of their own devising.

By this time they had reached the door of John's cottage, when, wishing each other good night, they parted, and *Sam* went home more thoughtful than usual.

* Published by Rivingtons, London, 1841.

From the London Ecclesiastical Gazette.

An Act to make certain Provisions and Regulations in respect to the exercise, within England and Ireland, of their office, by the Bishops and Clergy of the Protestant Episcopal Church in Scotland, and also to extend such Provisions and Regulations to the Bishops and Clergy of the Protestant Episcopal Church in the United States of America; and also to make further Regulations in respect to Bishops and Clergy other than those of the United Church of England and Ireland.

Bishops of England or Ireland may permit Clergy of the Protestant Episcopal Church in Scotland to officiate in their dioceses under certain restrictions.—Whereas an Act was passed in the thirty-second year of the reign of his late Majesty King George the Third, intituled, "An Act for granting relief to persons of the Episcopal Communion in Scotland:" And whereas it is expedient to alter and amend the said Act, and to enable the bishops of the Protestant Episcopal Church in Scotland, and the priests of said Church canonically ordained, under certain limitations and restrictions, to perform divine service, to preach, and to administer the sacraments, according to the rites and ceremonies of the United Church of England and Ireland, in churches or chapels within England or Ireland where the liturgy of the said United Church is used: Be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That it shall be lawful for the bishop of any diocese in England or Ireland, if he shall think fit, on the application of any bishop of the Protestant Episcopal Church in Scotland, or of any priest of such Church canonically ordained by any bishop thereof, residing and exercising at the time of such ordination episcopal functions within some district or place in Scotland, to grant permission under his hand, and from time to time also under his hand to renew such permission, to any such bishop or priest to perform divine service, and to preach, and administer the sacrament, according to the rites and ceremonies of the United Church of England and Ireland, for any one day or any two days, and no more, in any church or chapel within the diocese of the said bishop, where the liturgy of the said United Church is used, such day or days and church or chapel to be specified in such permission or renewed permission; and thereupon it shall be lawful for the party mentioned in such permission or renewed permission, with the consent of the incumbent or officiating minister of such church or chapel, to perform divine service, and to preach, and administer the sacraments therein, according to the rites and ceremonies of the United Church of England and Ireland, on the day or days specified in such written permission or renewed permission, and on no other.

II. *Certain letters commendatory to be produced to the bishop before permission granted.*—Provided always, and be it enacted, That no such written permission or renewed permission shall be granted, unless the party applying for the same shall first produce to the bishop of the diocese *letters commendatory*, given within six months before the production thereof, in the case of a bishop under the hand and seal of two other bishops of the Church to which he belongs, and in the case of a priest under the hand and seal of the bishop exercising episcopal functions within the district or place in which such priest usually officiates, and also a testimonial given within six months before the production thereof, under the *hand and seal* of such last mentioned bishops or bishop, *that the party applying is a person of honest life and godly conversation*, and professeth the doctrines of the United Church of England and Ireland.

III. *Provisions of this Act as to the clergy of the Episcopal Church in Scotland extended to the clergy of the Episcopal Church in the United States.*—And whereas another Act was passed in the twenty-sixth year of the reign of his said late Majesty, intituled, "An Act to empower the Archbishop of Canterbury and the Archbishop of York for the time being to consecrate to the office of a Bishop persons being subjects or citizens of countries out of her Majesty's dominions:" And whereas it is expedient to alter and amend the said Act, and to enable the bishops and priests of the Protestant Episcopal Church in the United States of America to officiate in England and Ireland, under restrictions and limitations similar to those herein-before enacted and provided with respect to the bishops and priests of the Protestant Episcopal Church in Scotland; be it therefore enacted, That all the several provisions herein-before contained with respect to the bishops and priests canonically ordained of the Protestant Episcopal Church in Scotland shall respectively extend to the bishops of the Protestant Episcopal Church in the United States of America, and to the priests canonically ordained by a bishop of such Church, residing and exercising at the time of such ordination episcopal functions within some district or place in the United States of America.

IV. *Penalty on allowing clergy of the Protestant Episcopal Church in Scotland or in the United States of America to officiate without such permission, or on allowing other clergy to officiate.*—And be it enacted, That any incumbent or stipendiary curate, who, without the production of such written permission or renewed permission as aforesaid, shall allow any bishop or priest of the Protestant Episcopal Church in Scotland or in the United States of America, or who shall allow any deacon of either of such Churches, or any other bishop, priest, or deacon, not being a bishop, priest, or deacon of the United Church of England and Ireland, or of any of her Majesty's foreign possessions, to officiate in any church or chapel of which he is incumbent or curate, shall for the first offence be liable to be called to appear before the bishop of the diocese in person, and, if he show no sufficient cause to the contrary, to be publicly or privately monished, at the discretion of the said bishop; and for the second and every subsequent offence, if a curate, he shall, after having been in like manner called to appear, and showing no sufficient cause to the contrary, be liable to be removed, or to be temporarily suspended from his curacy, at the discretion of the said bishop; and if an incumbent, he shall, on proof of the offence in due course of law, be suspended from his office and benefice for any time not exceeding three months, or be subject to other ecclesiastical censures; and the said bishop shall, during any such suspension, provide for the performance of the spiritual duties of such benefice, by sequestration or otherwise, as in the case of non-residence.

V. *Penalty on officiating contrary to recited Acts or this Act, save as herein mentioned.*—And be it enacted, That if any bishop or priest of the Protestant Episcopal Church in Scotland or in the United States of America shall, save as herein-before mentioned; or if any deacon of either of such Churches shall officiate, contrary to the provisions of the said recited Acts, in any church or chapel in England or Ireland where the liturgy of the said United Church is used; or if any bishop, priest, or deacon, not being a bishop, priest, or deacon of the United Church of England or Ireland, or of any of her Majesty's foreign possessions, or of the Protestant Episcopal Church in Scotland or in the United States of America, shall officiate in any such church or chapel, he shall for every such offence forfeit and pay the sum of fifty pounds to the governors of Queen Anne's Bounty, to be recovered by action of debt, brought in the name of the treasurer of the said Bounty, in any of her Majesty's courts of record at Westminster, or in the courts of session in Scotland at the suit of the public prosecutor.

VI. *Deacons ordained out of England or Ireland, and afterwards ordained priests in England or Ireland.*—And be it enacted, That no person who has been or shall be ordained a deacon by any Protestant bishop other than an archbishop or bishop of the United Church of England and Ireland, and who shall after the passing of this Act be ordained a priest by any archbishop or bishop of the United Church of England and Ireland, shall be thereby enabled, save as in this Act is provided, to exercise his office within England or Ireland.

VII. *Admissions, &c. to benefices and curacies contrary hereto void.*—And be it further enacted, That all admissions, institutions, and inductions to benefices in the Church of England or Church of Ireland, and all appointments to act as curates therein, which shall be made contrary to the provisions of this Act, shall be to all intents and purposes null and void: Provided always, that nothing herein shall be construed to affect any admission, institution, or induction to any benefice, or any appointment as curate which shall have been made previous to the passing of this Act.

VIII. *Not to affect the Act 59 G. 3. c. 60.*—Provided always, That nothing in this Act contained shall be construed to affect or to repeal any of the provisions of an Act passed in the fifty-ninth year of the reign of his late Majesty King George the Third, intituled, "An Act to permit the Archbishops of Canterbury and York, and the Bishop of London, for the time being, to admit persons into holy orders specially for the Colonies."

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Brooklyn, June 5, 1841.

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December 5—tf.

SCHOOL BOOKS.

ALEXANDER V. BLAKE, 54 Gold street, New York, informs his friends in the Protestant Episcopal Church, and teachers generally, that he will furnish the school books in common use, on the most favorable terms. Teachers out of the city, on sending their orders, will be charged the same prices as if personally present. Among the books always furnished, are the following:

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James B. Wilson, Esq., H. H. Reynolds, Esq.,
March 6—tf Timothy Clough, Esq.

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

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